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The Messenger

New Opinion of the New Negro

Editors:
A. Philip Randolph
Chandler Owen

Managing Editor:
George S. Schuyler

Business Manager:
Roy Lancaster

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The MESSENGER is the recognized mouthpiece of the more advanced section of the Negro group in the United States. For ten years it has spoken intelligently and eloquently in behalf of organization of labor, white as well as black, believing, as it does, that the questions of wages, hours of work, safeguards on the job and proper representation of the worker, are the most important confronting the majority of the men and women, white as well as black, in the United States. For two years it has been the official organ of The Brotherhood of Sleeping Car Porters whose organization it espoused and whose battles it has consistently fought.

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The Messenger

New Opinion of the New Negro

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OCTOBER, 1927

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SLAVES OF GRAND CENTRAL TERMINAL

By ALLAN S. A. TITLEY

A Former Red Cap

Every now and then an article appears in some magazine concerning the Red Caps of Grand Central Terminal, and the general public knowing this body of men merely from a few minutes contact with one or more of its members, accepts what it sees in print as authentic. Never have I seen an article written by one who is or has been a Red Cap, or by anyone really familiar with the work of these men.

The truth is that since the war period the morale of the Red Caps has greatly deteriorated, not through the men themselves, but on account of severe pressure being brought to bear upon them as an unorganized body. During the war men had to be paid, and the Red Cap received a salary of $45 monthly. At that time the force numbered not more than 100 men. Today this same force numbers over 500 men, consisting of 1 Chief, 3 Assistant Chiefs, 13 Captains, 40 regular men who receive $18 monthly, about 100 men receiving $1 monthly and the balance receive no salary at all.

It is generally assumed that the duties of a Red Cap are limited to assisting passengers to and from trains, or acting as guide within the limits of the station, but strictly speaking the responsibilities of these men are much more than the public realizes. The taking of train reports has always been a duty of the Red Cap and is limited to the 40 regular or oldest men. Sometimes one of the $1-a-month men is used if he is detailed on Vanderbilt Avenue. These reports tell if the trains are on time or late and are taken every thirty minutes.

Working overtime with no remuneration for doing so is one of the impositions placed on a Red Cap. The men are supposed to be on duty 10 hours with one hour for lunch, which leaves nine working hours, except 4 regular night men who receive $36 monthly. These men are supposed to work from 12 midnight to 10 A. M., but on account of business being particularly slow between 10 P. M. and 12 midnight, they have the option of reporting at 10 P. M., which means that they are on duty 12 hours. At any time a notice may be placed on the time clock, "All attendants work until relieved" and if a man fails to obey the order, he is severely disciplined. This happens when trains are late, and the men who are not detailed on incoming trains have to remain also.

Owing to the fact that some of the platforms (especially in the lower level) curve at the extreme end, there is a wide space between the rear cars of an incoming train and the platform. This necessitates the placing of boards so that passengers may not slip between the train and the platform. These boards are placed by the oldest men in the station; in other words, men are taken from Vanderbilt Avenue and made to place these boards while the extra men meet the train and wait on passengers.

Twice daily the ticket offices have to be supplied with money from the bank. This also falls on the Red Cap. At 11 A. M. and 1 P. M., 12 men are sent to the Lincoln Bank to bring sacks of silver back to the ticket offices. During a holiday rush, as many as 50 men may be used between both ticket offices. These men are taken from Vanderbilt Avenue, except in cases of emergency a few track men may be used. It is true that they have the protection of a few detectives, but in the event of a hold up, there is the possibility of a Red Cap being killed or severely wounded.

It will be clearly seen that the Vanderbilt Avenue men have the responsibility of the work on their shoulders, and these men are given the least consideration of all the Red Caps. The greatest imposition placed upon them is the manner in which they are compelled to return to their detail after waiting on a passenger. In the olden days Vanderbilt Avenue was looked upon as the zenith of a Red Cap's career owing to the fact that a man had to work himself up to that position through his length of time in the service. This locality was reserved for the oldest men in the station, and a man felt it his duty to take some pride in his work. After waiting on passengers he could return to Vanderbilt Avenue by the shortest possible route and line up behind 30 or 40 men at most. Nowadays, things are entirely different, after waiting on a passenger these men have to walk through the waiting room to 42nd Street and Park Avenue, and remain there until another Vanderbilt Avenue man who has waited on a passenger relieves him. He then walks to 42nd Street, and along Vanderbilt Avenue to 43rd Street, where he lines up behind 70 or 80 men. In other words, this man has walked four blocks where it is only necessary to walk up the stairs. There are times when a Red Cap takes baggage to a car which might be at 47th or 48th Street. This means that when he returns to the train gate which is between 43rd or 44th Street he has walked 3½ to 4½ blocks on his return journey. The Vanderbilt Avenue man has to go four more blocks while the extra man can run up the stairs if porters are needed on Vanderbilt Avenue. No plausible reason has ever been given for this outrage, more than that it is necessary to cover 42nd Street. (One would think that with 500 men in the station some means of covering 42nd Street could be worked out without imposing on the oldest men in the station.)

The Extra man has his problem to solve, but of quite a different nature to the regular man. He pays $1 for his numbers (on each side of his cap) and about $30 for his uniform and cap, and then he can hustle. But he has about 400 men to contend with on the tracks and this means, to make a living, he must get jobs that really do not belong to him. He is not expected to do anything else but make what he can. He has the detail of the whole station. In other words, a regular man's detail is confined to Vanderbilt Avenue, while an extra man's detail is Grand Central Terminal.

The efforts of some corporations to popularize free or underpaid labor sometimes lead to misunderstandings. Not long ago an article appeared in a magazine giving a very wrong conception of the Red Caps of Grand Central Terminal. Having been a Red Cap myself for over 16 years (resigning that position in February, 1926), and being subjected to the injustices which are still being practised toward the Red Caps, I feel that some effort should be made to clear the minds of the traveling public of the idea that a Red Cap is a well paid man. The public pays him and the public should know

that it is on them that he depends for a livelihood. One would naturally ask why should these conditions exist. Space does not permit a broad explanation. One reason is that the Red Caps are an unorganized body. Even though a man may be working for 20 years or more, he can be discharged at a moment's notice. He can be suspended for any length of time at the will of those in authority. If he exhibits a fair amount of intelligence he becomes a bad fellow. He is supposed to be off duty every other Sunday. If he is told to report on the Sunday he is due off, he has to do so, or lose his job. To give an instance of the helplessness of these men: A passenger arriving on the Empire State Express due at 10 P. M. failed to get a Red Cap one night. He reported it to the authorities and the result was that the day men, even those detailed on Vanderbilt Avenue who do not meet trains, and who were off between 5 and 7 P. M. were ordered to report for duty in the evenings just to meet that train and the Boston Limited due at the same time. If these trains happened to be late why the men had to remain until they arrived, and report for duty at the regular hour next morning. This was kept up for some weeks.

The collective spirit of these men is one of unrest and dissatisfaction, yet none dares to admit it openly. Every Red Cap knows that his place can be filled immediately. If he is a paid man, there are men applying for work every day who will fill his place for nothing. If every Red Cap in the Grand Central Station resigned, they could be replaced by double the amount of men within 24 hours.

Years ago a Red Cap had to sign a book of rules when he joined the force. Today there is no such thing as a book of rules governing the Red Caps. Rules are made according to the likes or dislikes of the authorities and can be broken at a moment's notice.

If I may be permitted to express my opinion regarding the future of the Red Caps of Grand Central Terminal, I will say that the time is not far distant when organized labor will find its way into the ranks of this body of men. The question is, when that time comes, will we find colored men manning the station? Will those in authority remember those men who have worked in the Old Lexington Avenue Station? Men who cleaned the old station at night time for practically no wages at all, men who have been called upon to do the work of white men, when those white men were on strike? Will we find these old men in Grand Central at that time or will we find a well organized body of two or three hundred white men enjoying the benefits of a good salary, plus the remuneration they receive for their services to the traveling public? The future will tell, but for my part, I much prefer to see white men demanding the treatment of men, than to see colored men being treated as slaves.

Support your organization by paying dues regularly.

WALDEMAR RANNUS

Stone Cutter and Labor's Sculptor

By MARIUS HANSOME

Lecturer in Sociology, The Rand School of Social Science

Mr. Rannus was born in Estonia, the son of a forester. He learned the trade of stone cutter in Petrograd and studied Russian art during his spare time. He migrated early to America where he joined the Stone Cutters Union of which he is still a member. For twenty years he has fashioned costly monuments and chiseled entrances and figures out of the cold, grey marble and granite. While in his spare time and periods of enforced leisure he devoted himself silently but persistently to the study of sculpture, and now, he is being gradually accorded some hard-earned recognition for his industry. His powerful studies of the rising Negroes were favorably commented upon both at the recent Sesquicentennial and at the Art Centre.

Having been reared amidst the forests of his homeland, Rannus harbors a fondness, if not reverence, for wood as a vital medium through which to convey his ideas and feelings. He is of the opinion that no other medium compares with wood in depicting life-like qualities. After a hard day's toil with cold, reluctantly yielding adamant, he finds a warm, inviting, welcome relief in calling out forms from the organic quality of a log. This feeling is perceptible in his studies of the Negroes.

An interest in the Negro people was first awakened when as a student in a local art school his class was assigned to bring in a sketch of General Grant. The study of Grant led Rannus to contact with the literature on Lincoln whose idea that the Negro is a human being took a powerful grip on the sensitive soul of the artist. And when Lenin called a congress of all nationalities, at which time a Negro addressed the assembly, this thought of universal kinship, regardless of color, burned deeper into his nature. Again, the struggles and strivings of the Sleeping Car Porters influenced him. He feels the social urge of our times in the aspirations of labor throughout the world. In his African studies he sought to suggest the Negroes' rise and upward look to social freedom and to wrest from a prejudiced group the recognition: "He, also, is a man."

"THE ETHIOPIAN"
(*Black Ebony*)

"AFRICAN NUDE"
(*Hardwood*)

It is in the life of today that Rannus would search for his subject matter. This does not mean that he would entirely ignore the past. He would draw on the masters for technique, but he insists that the idea and form must carry a modern social accent. Hence he eschews the exotic, the bizarre, these being evidences of a decadent group. Rannus believes that the value of art is realized in the degree to which it tends to expand, clarify, and refine our perceptions of meanings in the realm of beauty and truth, to ennoble our characters, to provide adequacy for all, and to kindle a feeling for the essentially integral unity of mankind—in brief to stimulate humanity in its quest for the good life.

BACK AGAIN

"Shafts & Darts"

By GEORGE S. SCHUYLER

Satire and Cynicism Internationally Famous. The Page That Made Genuine Negro Humor,

See the November Number

ERRORS OF KELLY MILLER AND CALVERTON

By JOHN W. BADDY

I was somewhat surprised to find Mr. V. F. Calverton, whose *Newer Spirit* would incline one to believe that he is an exceedingly careful student, writing rather carelessly about the Negro in your July issue. His first paragraph is open to question. It would be nearer to the truth to say that the untutored of both races, black and white, are inclined to a supernatural and primitive interpretation of phenomena rather than a natural and intelligent interpretation. No one who is familiar with the subject will insist that the teachings of Christian mythology are in their entirety the product of the so-called white man. Mr. Calverton says, "While religion with the white man, at least with the white intellectual, is on the wane, it seems to have suffered little check or diminution with the Negro." This statement shows a lack of information amounting almost to ignorance. Mr. Calverton says: "Early in the nineteenth century, over fifty per cent of university students were candidates for the ministry or priesthood; today, despite the advance of wealth, the multiplication of churches, and the increase of souls to be saved, the per cent of university students studying for the clergy has rapidly fallen." The implication is that this is not true for the Negro. What are the facts? Howard University may be taken as a fair example of the trend of our students. During the school year 1926-27 the number of students in the professional schools of this institution were divided as follows: Religion, 28; Law, 82; Medicine, 222; Dentistry, 84; Pharmacy, 60. Thus of the 476 students in the professional schools, less than six per cent were studying for the clergy.

The above observations, together with others which space does not permit me to point out, suggest that it would be well for our white friends, when they wish to write about the Negro, to take the time to gather some real information and base their articles on more facts and less surmising.

If we are to judge by his article which appeared in your August issue, the days of Professor Kelly Miller as a dynamic intellectual leader of the Negro race in America are numbered. The hand is writing on the wall. Though it is only recently that it has become known generally, Prof. Miller's decline has been obvious for sometime to the more careful students of the race. To be more exact, it dates from his so-called "History of the World War." In order to realize fully the futility of Professor Kelly Miller's method of reasoning, it is only necessary to compare the meander of his article with the clear, cool, well-reasoned and logical argument of Mr. Chandler Owen in his article on "Toy Business Man," which appeared in the same issue.

Professor Kelly Miller's rather sentimental, metaphysical and illogical article on "Orthodox Christianity" has little or nothing of value for the critical student. His first two sentences beg the question. There can be no intelligent discussion of the relation between Christianity and progress without raising the issue as to the truth of the Christian doctrines. The present intellectual backwardness and mental sterility of our race are largely due to the fact that we have ignorantly attached the hope of social betterment to religious delusion which always runs to irrational social schemes. His reference to the causation in the rise and fall of the Roman Empire shows that he is not familiar with that period of history.

Apparently, Professor Kelly Miller still holds by the Christian dogmas of "Creation *ex nihilo*," the "First Man Adam," "Original Sin," "Eternal Damnation," and the historicity of Jesus the Christ and his teachings in their entirety as found in the New Testament, all of which are opposed to and refuted by the teachings of modern science.

Professor Kelly Miller says, "The Church has accepted Copernicius, Sir Isaac Newton and Darwin." This is a deliberate misstatement of the facts. The true attitude of the Church toward the theory of Copernicius is set forth in the following paragraph which has been taken from Weber's "History of Philosophy," pages 283-284.

"Copernicius takes the decisive step by placing the earth among the planets and the sun in the centre of the system. . . . The heliocentric theory arouses great alarm in both Churches. (Catholic and Protestant) Kepler is persecuted; Galileo is forced to retract. (Bruno was martyred). The stubborn conservatives maintain that the acceptance of the Copernician system would destroy the very foundations of Christianity. If the sun is the centre of the planetary orbits, if the earth moves, then, so they hold, Joshua did not perform his miracle, then the Bible is in error, and the Church fallible. If the earth is a planet, then it moves *in heaven*, and is no longer the antithesis of heaven; then heaven and earth are no longer opposed, as tradition assumed, but form one indivisible universe. Moreover, to affirm, in defiance of Aristotle, that the world is infinite, is to deny the existence of a heaven *apart* from the universe, of a supernatural order of things, of a God on high. That is the way the church reasoned; she identified faith with doctrines of faith, God with our ideas of God and stamped the adherents of Copernicius as atheists."

If the church accepts the theory of Darwin, man is the descendant of a variety of apes, more favored than the rest. Thus the Bible's account of the first man Adam is a myth. If there were no first man Adam, there could be no "Fall." If there were no "Fall," the dogma of "Redemption through Christ" has no meaning.

As a matter of fact, all of the arguments upon which Professor Kelly Miller bases his article were properly valued and disposed of, insofar as instructed persons are concerned, as far back as the latter part of the last century by David F. Strass (especially his *"Das Leben Jesu"* and *"Der alte und der neue Glaube"*) and Max Muller in their various writings on religion and mythology. And if the ghosts of any of these old arguments persisted, they were permanently laid by Edward B. Tyler in his "Primitive Culture" and "Anthropology," Ernst Haeckel in his *"Naturliche Schopfungsgeschichte"* and *"Anthropogenie oder Entwickelungsgeschichte des Menschen"* and Lester F. Ward in his "Dynamic Sociology."

THE RAND SCHOOL

By FRANK R. CROSSWAITH

The Rand School of Social Science has recently completed its twenty-first season, 1926-27, in preparing labor students for the intelligent action and leadership in the struggle of the organized and unorganized working class. The season just ended is widely accepted as indicating a new spirit and renewed interest among labor people in the importance of having specially trained workers in the ranks and at the head of the working class movement in the United States.

The Rand School, unlike most educational institutions, specializes in subjects directly related to labor. The Social Sciences form the most important planks in its curriculum. Its faculty is composed of many of the leading educators of the nation who are more or less in sympathy with the aspirations and aims of the working class. The school draws its students mainly from the ranks of the organized labor movement. The outstanding feature of the season just ended was the successful establishment of a workers' training course, made up of young men and women who work during the day, but who are sufficiently ambitious and class conscious to attend the school faithfully two, three, and four nights per week for about eight months in order to equip themselves for better service in the labor movement.

While laying particular emphasis upon things economic and sociological, the school does not ignore the cultural and aesthetic side of its students. It has a modern and well equipped gymnasium with a staff of capable instructors in physical culture. Herman Epstein teaches music and interprets the work of the great masters to those students who are musically inclined. A well equipped and unique library is at the disposal of the students; there are books in this library difficult to secure elsewhere.

Among the instructors are such well known and capable educators as Dr. Alexander Goldenweiser, David P. Barenberg, August Claessens, V. F. Calverton, Henry E. Crampton, Paul F. Brissenden, Nathan Fine, Dr. Harry W. Laidler, Benjamin C. Greenberg, Marius Hansome, Algernon Lee, Morris Hillquit, Dr. Leo Wolman, Prof. Samuel Schmucker, Louis S. Stanley, Prof. William P. Montague, Prof. John Macy, Prof. Joseph Osman and others.

All of which is preliminary to saying that the Rand School of Social Science is a deserving institution and should have the solid support of labor. The school is doing a great and useful work in the struggle for labor's emancipation; its graduates have distinguished themselves on every field in the conflict between labor and capital for social reconstruction. Men and women

(*Continued on page* 315)

THE DAY OF THE FINANCIAL MERGER

By EMMETT J. SCOTT

Secretary-Treasurer and Business Manager, Howard University, Washington, D. C.

This is the Day of the "Merger". The Journalistic Air is filled with reports to the effect that Merger Programs are under way in all parts of the country. For instance, a recent issue of the New York Times stated that six well-known trade magazines are soon to be consolidated. The magazines included in the consolidation are: The American Architect, established in 1876; Music Trades, established in 1890; Musical America, established in 1898; Barbers' Journal, established in 1898; Beauty Culture, established in 1919, and Perfumers' Journal, established in 1920. It is stated that substantial economies will be effected by the consolidated publication of these magazines which represent trades in which the expenditure volume is $4,200,000,000.

Very recently, also, publication was made of a $275,000,000 triple Bank Merger in New York City. This involved the consolidation of the Commonwealth Bank and the Standard Bank of New York City with the Manufacturers Trust Company of the same city. The Commonwealth and Standard Banks are the eleventh and twelfth banks to be merged with Manufacturers Trust. The others, and the dates when they were merged, are the Broadway Bank of Brooklyn, 1912; Manufacturers National Bank of Brooklyn, 1914; West Side Bank, 1918; Ridgewood National Bank of Queens, 1921; North Side Bank of Brooklyn, 1922; Industrial Bank, 1922; Columbia Bank, 1923; Yorkville Bank, 1925; Gotham National Bank, 1925; Fifth National Bank, 1925.

In the field of Railroad Transportation, a proposal contemplating the amalgamation of the New York Central with the Big Four, the Michigan Central and other lines has been submitted to the Interstate Commerce Commission. The application of the Chesapeake and Ohio to take over the Erie and the Pere Marquette and the Van Sweringen proposition to organize the Four Party Plan which has been under consideration by the Interstate Commerce Commission for many months represent tremendous merger programs. The Hill roads have also proposed a merger. In the unification there will be included the Great Northern, the Northern Pacific and the Spokane, Portland and Seattle.

These examples indicate that the Day of the Merger has arrived in the World of Transportation, and also in the Field of Publication.

Recently in Cleveland, Ohio, an affiliation of the Brotherhood of Locomotive Engineers and the Mitten Management, Inc., of Philadelphia by which the Mitten Company would take over direction of the Brotherhood's financial institutions, was discussed, and it is likely that an arrangement will be made whereby this "merger" will also soon become effective.

From Pittsburgh comes a report of the merger of six Cable Firms. The Standard Underground Cable Company is contemplating a merger with the Standard Underground Cable Company of Canada, Safety Cable Company, Phillips Wire Company, Habirshaw Wire and Cable Corporation and one of the plants of the American Smelting and Refining Company.

The Certain-Teed Products Corporation has a program calling for the merger of that Corporation with a large number of others engaged in the same line of business.

In the Advertising World announcement is made of the Consolidation of two Chicago Advertising Agencies, Benson & Gamble and Johnson & Reed. These organizations are members of the American Association of Advertising Agencies and indicate that even in the World of Advertising the "merger" finds place.

These observations are submitted to indicate that Big Business has arrived at the conclusion that it can effect the greatest possible economies and more definitely bring about efficient management by such consolidations, mergers, amalgamations, etc. The lesson in all of this for Negro Business, is that it too must seek similarly to amalgamate Negro Capital.

One hundred small, sickly business enterprises have practically no potential value as over against the amalgamation of such a group into ten, or fewer, militant business enterprises, backed by ample capital and manned by efficient men and women.

Last year my attention was directed to this subject by a series of articles which appeared in the Atlanta (Ga.) Independent, of which Benjamin J. Davis, President of the National Negro Press Association, is Editor. Mr. Davis was urging that Negro Life Insurance Companies should merge, consolidate, or otherwise seek to do away with the tremendous overhead of the present situation.

He said, in his convincing way: "This is an age of big business when capital and brain are making one big business out of many little businesses, with a view of lessening the cost or production to the consumer. Unfair competition and wasteful overhead expenses have destroyed thousands of little businesses, when consolidation of the many little ones into one big business would have made one giant business which would have furnished employment to thousands, and the waste of useless overhead could have been passed to the account of surplus and profits.

"Absorption and the merging of the several life insurance companies among our group into a few great corporations is the only process that will save them from impending bankruptcy. Any commercial concern which pays fifty percent of its income for operating expenses is eating up itself, and it won't be long before it will swallow itself. Think of the extravagance of three insurance companies with a combined capital of less than a half million dollars, carrying a triple set of officers with an overhead of a million dollars per annum, when they might merge and carry a single set of officers on one overhead of $333,000.00, and pass $666,000.00 annually to the account of surplus and profits.

"One overhead organization could control a hundred million dollars insurance, under a merger system, far more efficiently and economically than three companies, acting separately, could carry the same amount of business distributed in proportion as, the North Carolina Mutual, the Atlanta Life, and the National Benefit Insurance Companies have under three overhead. The government seeing the wisdom and economy of consolidating railroads and other corporate interests, that served the public good, has not only authorized mergers, but has passed laws regulating the combination of capital that are not only directory, but almost mandatory in fact. There is now no fight to keep capital from combining, but a steady sentiment to have capital merge and combine with government sanction for the purpose of lessening the cost of production to the consumer.

"Why shouldn't Negro businesses do what the best business men of the earth are doing, and make money instead of hanging apart and wasting money and energy, and in the end their businesses fail?"

Since the above was written, one of the Companies referred to, the National Benefit Life Insurance Company has rescued and restored to the race, the greatly impaired but still valuable property of the Standard Life Insurance Company. Mr. Davis stated in one of his articles that the "only one thing that can keep Negroes from building Big Business in common with white men is their prejudice, littleness and lack of vision."

It is a sign of the New Day which has come when the North Carolina Mutual Life Insurance Company sometime ago disposed of some of its Southern affiliations so as to strengthen itself in other directions, and when the National Benefit Life Insurance Company over night brought into being what is now regarded as the largest Negro Life Insurance Company in the World.

Dean Kelly Miller of Howard University in a litany of praise and ecstasy paid tribute to this absorption of Standard Life as a sensation in the World of Negro Business. He stated: "The augmentated National Benefit now has over $75,000,000 of insurance in force with a premium income between $3,000,000 and $4,000,000. There are over one hundred agencies scattered over all parts of the country with an operating staff of over 2,000 persons. The report of 1926, which does not include the new addition shows the legal reserve of over $1,000,000 with ¾th of a $1,000,000 invested in bonds and stocks. The total assets amount to $1,500,000. Since the foundation of the company there has been over 600,000 policy holders, over 300,000 whom still survive. These figures would have taken high rank in the circle of big white insurance business a few decades ago. And yet this young giant is not only not over-grown but is not fully grown; for it is not yet of age. The field of Negro insurance has not been covered or worked to an efficient depth. This company with its wide-awake management and efficient methods and its sane and seasoned policy of procedure may be expected to expand until it reaches still more startling proportions."

The factors contributing to this merger represent a group of wonderfully strong

and far-visioned men of business, a group that includes such men as Samuel W. Rutherford, the founder and General Manager of the National Benefit Life Insurance Company, who laid the foundations of this enterprise in uncommon energy, unfaltering honesty, and a common sense view of things, which has won the wonder and admiration of all who come in contact with him.

He is ably supported by his son, Mr. Robert H. Rutherford, President-Treasurer, who, as Dean Miller states is, "the son of his father in energy, spirit and purpose as well as by blood."

Thomas J. Ferguson, in charge of the Standard Division of the National Benefit Life Insurance Company, maintains the headquarters at Atlanta. To him is due great credit for having kept the policyholders of the old Standard Life together with the hope which he maintained in the face of discouragement after discouragement that eventually some group of outstanding Colored men would reclaim this great Company for the race.

No less active and efficient in the management are: Mr. Mortimer F. Smith, Assistant Secretary; Mr. John R. Pinkett, Agency Director; Aaron Day, Assistant Agency Director. Recently Mr. C. E. Lucas, who for nineteen years was connected with Howard University has been called to a place of counsel and responsibility.

The amazing development of Life Insurance Companies during the last ten years is almost beyond comprehension. It is reflected not only by huge figures showing a tremendous value of business but also by the change in the attitude of the public which has come to recognize the fact that insurance guarantees against the day of worry and trouble. There are 60,000,000 people in this country who have insurance policies. These 60,000,000 people have approximately $80,000,000,000 worth of insurance mostly in straight life policies.

In the same way that a few great companies have been built up among the whites, so, in that New Day ahead of us, the merged Negro Life Insurance Company will become to the race what the great Metropolitan Life Insurance Company is—Mother, Physician, Nurse, Teacher, Protector.

The romance of the progress of Life Insurance can only be expressed in the extraordinary figures I have quoted. They almost stagger imagination. The economic advantage of such a merger is apparent to all. A certified public accountant familiar with the science of Insurance in a study of seven outstanding Negro Life Insurance Companies indicated that if these seven could be merged, the managerial costs which now amount to $1,015,219 could be cut one-fifth of the total. Figures which the National Negro Insurance Association has made public show that fifty-three thousand, three hundred and thirty persons are employed by the 22 companies which are members of the National Negro Insurance Association, and that during the year ending 1925 they paid salaries of approximately $4,500,000, an average wage to each individual worker of $900 per year, $75 per month, $17.25 per week, $2.80 per day, and 35 cents per hour. The character of this employment deserves attention. Dignified positions in every capacity from clerk and agent to director and president are given this army of workers who comprise the employees of these racial companies.

When it is remembered that the Negro companies have insurance in force upon only one-eighth of even the colored people who are insured and that of the other seven-eights of insurance upon members of the group, but little finds its way back to the insured in salaries or income save that of an occasional janitor, a striking idea of the value which these racial enterprises are to those who support them is gained. The largest white company carrying Negro business has $900,000,000 in force on Negro lives, it is said, and yet it has not a single Negro agent, clerk or employee, save a few janitors in some cities.

The business training and experience which these institutions have given to the boys and girls and men and women who came within the scope of their operation and influence is another of the assets which the racially owned and operated companies have furnished to those who support them, widening the circle of competent business people to fill the ever-increasing demands for trained workers.

If a scientific study were devoted to this subject of the merger of Colored Life Insurance Companies as well as the consolidation of the strongest of the Banking Institutions which the race at present maintains and controls, there would be brought into being a tremendously large Life Insurance Company, destined to take its place with the New York Life, the Equitable Assurance, the Prudential Life and the great Metropolitan Life Insurance Companies.

What this would mean to the race is incalculable. In the first place it would mean a program of intensive advertising which would redound to the benefit of the Negro Press which at present is the medium through which most of our affairs must reach the Negro Public. The same overhead that the great A.M.E. and A.M.E. Zion Churches are seeking to do away with, would also be done away with under such an enlightened program.

I cannot believe that Negro Business institutions have given much scientific study to the value of advertising. To speak of Negro business as "over-advertising" is to indicate something which simply does not exist. Budgets for advertising in our business programs are as a rule the least of our calculations and what is needed more than ever is a union of business institutions seeking to reach the Negro Public through the Negro Press.

Elimination, Consolidation, Cooperation, —these three, should be at this time watchwords in the World of Negro Business.

The National Negro Bankers Association is to meet September 15th and 16th. These observations deserve the earnest consideration of this group of forward-looking men. A great Central Bank in New York City should emerge from the deliberations of the conference to be held, and no group of men are better circumstanced than they to mobilize the money power of the race.

Such an article as this can be suggestive only. The lesson of the merger among the Big Businesses of the United States is one which can be taken to heart, not only by our Banks and Insurance Companies, but also by thousands of other small business enterprizes among us, just as the National Benefit has already shown the way in absorbing the Standard Life Company.

The Business men of the race can afford to sink every personal prejudice, and act upon such a program which should assure adequate, "amalgamated", "consolidated", "merged" capital with which to meet the growing financial needs of our 12,000,000 people.

12 BEAUTY TREATMENTS Free.
Look 10 Years Younger
In Less Than 10 Minutes

WRINKLES, BLACKHEADS, PIMPLES VANISH AS IF BY MAGIC. PROOF IN 10 MINUTES. JUST SEND ME YOUR NAME AND ADDRESS FOR free TREATMENTS.
R. S. DUDLEY & CO.
4609 INDIANA AVE., CHICAGO, ILL.

What Will Your Son Do?

❖❖

When your Son or your Daughter comes out of School this year or next, what kind of employment will they find? Can they clerk in a Department Store? Can they get a job in an insurance company?

They can if you take a policy in a Life Insurance Company **owned and operated by Colored People** and help to build it up. With every policy you get, in addition to every protection that other companies give, **the chance of a job for your son or your daughter.**

You are building opportunities for your children and yourself when you insure in—

NORTHEASTERN LIFE INSURANCE COMPANY

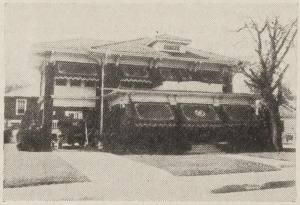
Home Office:
NEWARK, N. J.

Ask us about
a Policy at your Age

Agents Wanted

Support your organization by paying dues regularly.

ATTRACTIVE NEGRO HOMES



In the upper left-hand corner is the residence of Dr. J. J. McKeever, 515 North Detroit Street, Tulsa, Oklahoma. Next to it is the residence of Mr. W. S. Willis, 3000 San Jacinto Street, Dallas, Texas. In the upper right-hand corner is the home of Mr. and Mrs. H. A. Watson, 838 Lexington Street, Norfolk, Va.

In the center is the attractive cottage of Mr. James Morris, corner of Clay and Alvasia Streets, Henderson, Ky.

On the bottom row we have from left to right the following residences: Dr. Frank Ryder Trigg, Boulevard Terrace, Broad Creek Road, Norfolk, Va.; Mr. J. M. Avery, 312 Umstead Street, Durham, N. C.; Mr. J. E. Diggs, 143 Bank Street, Norfolk, Va.

Note: THE MESSENGER will be very glad to carry any pictures of attractive Negro residences sent in from any part of the country. If you know of any Negro who has an attractive residence, please send in the person's name and address to us.

There is no cost attached.

Concerning Group Tactics

(*See page* 308)

The Black American League has a philosophy embracing the ideals, and a program involving the tactics which your symposium is aiming to bring out. It is from the viewpoint of that philosophy and program that these answers are framed:

1. The demand (and struggle) for social and industrial equality is, or should be, based upon citizenship rights, the conception of which, should by no means be permitted to imply any fixed standard of physical characteristics or racial identity. Such an implication would constructively deny Black Americans any legitimate claim for social and industrial equality based upon citizenship. Thus we clearly see the duty is to oppose the erroneous conception of citizenship which "Americanism" suggests, rather than to abandon the development of race consciousness or spirit.

As to the development of race consciousness itself; a common danger is intelligently met by organized resistance. The common danger Black Americans face is expressed along racial lines, therefore the resistance must be organized along racial lines. This common danger also expresses itself along economic lines. Therefore racial, economic organization is the tactic we should use in our struggle. Being intelligently forced to use this tactic we necessarily conclude that to accept "Americanism" as commonly understood, would be incompatible with our struggle.

2. Equal rights and privileges can only be enjoyed in a free society; that is, in a society of economic equality. In such a society racial differences would be of little consequence as they could not be used to advantage or disadvantage in economic competition. In far less than one hundred years, the United States will be well on the way toward such a society.

3. Certainly not in one hundred years, but eventually.

4. As a necessary tactic to oppose a common danger, certainly not futile but perhaps confusing if mistaken for an ideal.

5. No.

6. No.

7. The racial economic organization of Black Americans, being a tactic merely, would serve its purpose and tend to disappear when *free* mingling became possible; that is, when more than a gesture was made toward a *free* society.

8. Organized group effort to meet a common danger, and voluntary association must be excluded from the idea of segregation in answering this question. Perhaps the line is best drawn just where the public or governmental nature appears. With this line drawn, we do not believe in segregation at all.

Geo. S. Grant,
General Organizer, Black American League,
Los Angeles, Calif.

"BEST" EDITORIAL FOR AUGUST

Selected from the American Negro Press

By EUGENE GORDON

Well Known Journalist on the Editorial Staff of The Boston Post

This matter of selecting the "best" one of any class of things is always full of risks for the foolhardy who attempt it; however, those who explain their methods more often escape wrath than those who do not. As a matter of necessity, especially if one person makes the selection, the method must *be arbitrary. If it be arbitrary it* must *follow certain lines of guidance — certain rules from which no appeal is allowed. Moreover, the word "best," as used nowadays in our appraisal of qualities in stories, books, newspapers, plays, and so on, is far from being an absolute term; at best "best" as thus employed is merely relative, and its relativeness becomes apparent in proportion as the selector of the "best" be a "committee" of one person or of several. For that reason no story or editorial or book or play selected as the "best" should be considered as unqualifiedly perfect; it should be considered merely as having met more thoroughly than any other story or editorial or book or play* that was read by the selector *the arbitrary rules or tests applied to it.*

As there are in other literary forms certain elastic principles which govern them, so are there in the newspaper editorial. For the purpose of this new department, however, the elasticity must be removed. The principles made hard and rigid. If this were not done the rules would not be arbitrary, and arbitrary they must *be, to be effective, in this particular undertaking.*

I have made for my use a standard rule by which each editorial read during the month will be measured. That one which adjusts itself most nearly perfectly to this standard will be chosen as the best *of all those examined. A newspaper's editorials may be selected more than once.*

I was particularly pleased by two editorials in two different Aframerican news sheets during August. The first was printed in the Atlanta *Independent,* and dealt with Mencken's syndicated article called "The Colored Brother." What particularly interested me was not the content of the editorial so much as the evidence it displayed that the *Independent* has finally found someone on its staff who can write intelligently. The second to win my applause was printed in the New York *Age,* and was called "Sentimental Criticism." Until I read it I had often wondered why someone did not take to task the alleged funnyman of the New York *Evening World,* known as Bide Dudley. The *Age* does it splendidly. I think Mr. Dudley has got away too long with his funnyisms at the expense of the colored population of New York.

I think the best editorial of the month entitled "Still Carrying The Tin Cup" was printed in the Kansas City *Call* August 26. It follows:

STILL CARRYING THE TIN CUP

Negroes are still carrying the tin cup. Yesterday they carried it in gnarled and toil-bent hands, reaching out from a frayed coat sleeve. Today they jingle the cup still, but the hand that holds it has manicured nails and the coat sleeve is likely to be of hand-tailored broadcloth or imported braid. The man who yesterday cried for help from a humble shanty or a broken down buggy, today wails for aid from a Louis XVI drawing room or the rich upholstery of a luxurious sedan.

This summer, and particularly this month, hundreds upon hundreds of Negroes have been travelling hither and yon to this and that convention or to see this or that friend or relative. Many have made the journeys in expensive motor cars. Among those who trekked to Idlewild, the popular Michigan summer resort, was at least one young Miss who brought along twenty dresses for a ten-day stay. Similar cases could doubtless be cited many times over. Cadillacs, Lincolns, Locomobiles, Packards, Pierce-Arrows, Cunninghams, Rolls-Royces and even a few foreign cars, we have now. Fur coats, sport wardrobes, formal and informal wear we have in profusion. Marble-lobbied apartments, town and country homes and lake cottages now house us. In increasing numbers we go abroad each year. And yet, all these, comprising our scrubbed and shining faces, cannot hide the smudges and rings of dirt about our necks.

We who make the grand gestures so well, why cannot we stop the begging? Why not be genuine? Why pour our gold into the lap of luxury while we shake the tin cup in the face of the white man to maintain our necessities? Our schools go begging while their alumni parade to annual football games in $5,000 cars; our sick must depend upon the compassion of white philanthropists for hospitals while the gay and giddy go on with their full-dress parties; our indigent, delinquents and other social inadequates depend upon community chests which our grand strutters subscribe to but never pay.

Of course, sixty years is a short time in which to rid ourselves of the tin cup habit, but even so, some little progress has been made and the begging should decrease in proportion to the progress. By no means is the race self-sustaining, nor is it wealthy, but stages of independence have been reached and we should now be looking about our business. One of the surest ways out of the contempt in which we are held is to demonstrate an appreciation of proper balance, and a willingness to assume the ordinary obligations of full-grown men. And we never shall be able to demonstrate these to other men or to ourselves until we get rid of the tin-cup attitude toward life.

Next *best*: 1. "'A Negro did It'"; Norfolk *Journal and Guide,* Aug. 13; 2. "Old Controversy Revived," N. Y. *Age,* Aug. 20; 3. "Science and Revolution," Pittsburgh *Courier,* Aug. 27; 4. "The Case of Sacco and Vanzetti," *Amsterdam News,* Aug. 22; 5. "The 'Lily Whites' Again," *Amsterdam News,* Aug. 26; "American Courts of Justice Challenged," *Negro World,* Aug. 20; 7. "Chicken and Watermelon," Baltimore *Afro-American,* Aug. 6; 8. "Sentimental Criticism," N. Y. *Age,* Aug. 6; "'The Colored Brother'," Atlanta *Independent,* Aug. 4; 10. "Good for the Other Fellow but Not for Me," Philadelphia *Tribune,* Aug. 4; 11. "Mencken and Our Clergy," N. Y. *Age,* Aug. 6; 12. "Perpetuating a Business," N. Y. *Age,* Aug. 27.

SEX EXPRESSION IN LITERATURE

Reviewed by THOMAS KIRKSEY

Yo! Ho! The second of the primary social forces gets its day in Court!!

The writer finds himself a little differently situated from the majority of reviewers; for the task which he has to perform lies within the sphere of modern social taboos. Before attempting to mention anything about the piece that the author has so excellently recited, he feels called upon, even compelled, to say a piece himself. The very delicacy of the subject, as considered in contemporary society, demands this expedient.

Since the decay of feudalism which marked the decline of the aristocracy in Europe, and the rise of the bourgeoisie with its different economic system—capitalism and its attendant morality, sex has been encircled with the taboos of nastiness and shame. Scientifically, however, there is no necessity for these expedients; for as the eminent thinker, Lester F. Ward, tells us in substance if not in words: "there is no more of shame connected with one of nature's functions than there is with another." As sex arouses such emotions as approval and indignation it resolves itself into a moral opinion, later into a legal, and ultimately into a religious one. The taboos centering around sex have been so strong and have been fortified by so great an amount of superstition, ignorance and error that many have come to believe that somehow sex enjoys a kind of special supernatural supervision. Reactions to sex, like the majority of all of the phenomena upon which man has opinions of one sort or another classified as moral, are merely a result of long continued ways and habits of thinking and acting, which, by dint of their duration and collective subscription, have come to be regarded as right or thought of as wrong. Once it is clearly understood that right and wrong are not absolutes, things irrevocably fixed by some sort of deity somewhere, no one knows where, but relatives only, creatures of time and place, the first step has been made in the progress of the moral ideas.

The storm centers upon matters sexual, upon examination, reveals that it rages most violently around when and how sex should be expressed. There is nothing inherently nasty or shameful in sex expression itself, the nastiness and shamefulness resolve themselves mainly into questions of time and manner. Contemporary society considers the proper time of sex expression to be when it receives its sanction from law or religion, and its manner monogamy. All extra expressions, therefore, pre or post nuptial, are generally considered as immoral tending to bring the delinquents into disrepute. This manner of sex expression, considered by many as a regulation which always has been, is, and always will be, is come to be thought of as of supernatural derivation and hence hallowed by God. As a matter of fact it is nothing of the kind. Monogamy, when taken into the sociological laboratory and put under the ray and knife of scientific analysis reveals some interesting and contradictory evidence as to its derivation. So far from being hallowed by God, monogamy is seen to obtain its original hallowing from a club, the bigger the club the better. Unschooled in the indirect method of appropriating unto himself the females of his species, early man employed the direct and wooed with wood. This, as is plainly seen, is nothing more than the most brutal form of rape, yet was as right at one time as the most solemn ceremony performed by Court or clergy. As revolting, therefore, as such an origin may seem of an institution which has come to clothe itself with the tenderest feelings, yet, scientific analysis compels us to conclude that the institution originally roots in rape!

Anyone who has made a study of the history of sex relations knows that monogamy is not the only form that has been devised by man to regulate his sexual passions; or should I say his economic possessions? There have been among a multitudinous lot of others such very general ones like polyandry, polygamy, promiscuity (hardly a regulation in the strict sense of the word, but a social form nevertheless), (Westermarck's labored refutation is not convincing), and polygamy. There have been as many moral opinions bearing upon sex as there have been forms. As such then, there is no more inherent rightness, God ordainedness from the foundation of the world justification of monogamy than there is of any of the rest. Brigham Young thought himself as morally right in taking unto himself nineteen wives and fathering a population of fifty-six children as the most strict monogamist. To show to what extent an opinion of right may be held about sex relations, if one follows the ethnographer far enough afield he will sooner or later come upon a people or peoples among whom rape is considered right.

A study of sex relations also reveals that besides being confined to the domain of opinion, economic expediency plays an important part. In the light of this fact then monogamy holds forth today as a vestigal social appendage upon an economic form to which it is ill adapted and will be less with the passing years. Every day furnishes abundant proof that it is not suited to the needs and wishes of the present. It is yesterday intruding itself upon today. It does not work well.

Since opinion plays such a large part in regulating the manner of sex relations, one can hardly be blamed for concluding that one opinion is just about as good as another, with the probability that one's own might be better than all the rest so long as it harmonizes with one's wishes and economic well-being.

Monogamy, thus coming to be sheared of much or all of its sacred (?) signification, sex is thus unfettered, and left free to express itself, so far as any religious checks are concerned, outside of the institution of monogamy as well as within, and that too with as much or more justification. Sex expression is now narrowed down to a choice between the opinions of men only, just mere men, the men of yesterday or the men of today. The opinions of the men of yesterday have as their disadvantage the fact that they are the outgrowth of only a small part of the facts, and even that small part shot through and through with superstition, ignorance and error. The opinions of the men of today are the result of a far greater knowledge of the facts minus the wrongheadness that inevitably accompanied the former.

In his book, Sex Expression in Literature, (published by Boni & Liveright, New York City) Mr. Calverton shows that the majority of our cherished and puerile refinements which make up our moral code, over which many are so quickly fanned into a white heat of fury and frenzy when disregarded by others, to be nothing more but class attitudes growing out of the economic and social experience of a particular class.

Sex Expression in Literature may well have been named Sex Expression and Sex Suppression in Literature; for this is just what the author shows. But he does more than limn this expression and suppression. To the author attitudes on sex do not seem to make their way into literature by accident. They are motived by a definite set of forces. As these forces are for the most part economic, the work is a mosaic of economic determinism. Many who will read Sex Expression in Literature, although being acquainted with the observation of Kark Marx that "the mode of production in material life determines the general character of the social, political and spiritual processes of life"—will, perhaps, find that they little wondered the extent to which economic factors influence literature or how the literature of any epoch faithfully reflects the prevailing economic system.

The student of the history of morals will find Mr. Calverton's book an epochal work. Just as the zoologist and palaeontologist, when given a bone can construct a whole animal form, the linguist when given a word or words can detect affinity of one group of people with another, the archæologist, when given a pot or vase can reproduce the image of a whole culture, so given the economic basis of any society, the author by an almost uncanny divination constructs before your very eyes, the morality of that particular society. This power is facilitated by a knowledge of the fact that literature, art, science, philosophy, religion, in fact all of the spiritual derivatives of human existence must of necessity reflect the prevailing attitudes and opinions of their respective epochs, since their devotees not being themselves directly connected with the wealth-producing processes of those epochs are invariably forced to depend for subsistence upon those individuals who are within the rim of those processes. The reason, therefore, being expressed in what has all the force and effect of an economic axiom: "the power over a man's subsistence is the power over his will." On Page 4, the author tells us that: "The Earl of Southampton, for instance, was Shakespeare's patron."

In order to make sure that the review may not be altogether abortive, the writer will presume upon the patience of the reader to the extent of quoting a few excerpts from the author's own words. As the energy of the author is largely expended in contrasting the laxity of sex mores of feudalistic society with the strictness of sex in early bourgeois or capitalistic society, it would scarcely be amiss to focus our attention for the nonce upon this contrast. On Page 10 we read, "The ruling class, as a consequence, developed a psychology of a loose and over-confident nature. Living upon the labors of others without laboring itself, it necessarily cultivated an extravagance of attitude and reaction. . . . The nobility, as a consequence, was formed to neither economy of habit nor sentiment. Excess was its inspiration. The literature of the Elizabethan period reflected its exuberance." On Pp. 37-38, we observe a different psychology and attitude toward life of the early bourgeoisie emanating from its economic existence: "The bourgeois class, depending originally upon exchange as its medium of livelihood developed from its very beginning the social characteristics of thrift and caution. Its life for centuries was one of unending difficulty and struggle to survive. To survive it had to equip and protect itself with a psychology adapted to the society in which it existed. The extravagance of the lord could never be part of its habit, nor the liberty and license of behavior and morality. On Pp. 39-40, the author continues: "To avoid annihilation the class had to live close-guarded, almost ascetic lives. Monogamy, a fiction with the aristocracy, became a religious reality with the bourgeoisie. Bastardy, a trifling mishap with the aristocracy, became a heinous sin with the bourgeoisie. The theatre, a source of delight for the aristocracy, became a source of sin for the bourgeoisie. Expressed in terms of economics, what the artistocracy could afford, loose morality, indulgence of desire, merry mistresses, the gilded pageantry of heathen tragedy, the bourgeoisie could not afford." On P. 218 we discover an illuminating cause or two of these conservatisms, thus: "Bastardy was a danger to the social system, a confusion of economies, a wreckage of the tendencies to thrift and family solidification. Freedom of sex relations on the part of a woman would have destroyed her value as a piece of property, privately owned and privately guarded." Who would ever have thought, except the most fundamental thinker, that the chasity of woman finds its basic justification in that it enhances her market value under the system of private property!

Under feudalism the literati could write boldly and badly of sex without the slightest, interference from either censorship cranks or suppressors of salacious literature. On Pp. 77-78-79, we read: "In Limberham," (*Kind Keeper of Dryden*), a play that was acted only three times, not because of its lewdness, but because its satire was too personal, the extremity of candor of the Restorationists is disclosed without the veil of insinuation or the guise of instruction."

MRS. OVERDON, her daughter, PRUE and ALDO.

ALDO to PRUE: Bless, and make thee a substantial, thriving whore. Have your mother in your eye, PRUE; it is good to follow good example. How old are you, PRUE? Hold up your head, child.

PRUE: Going o' my sixteen, father ALDO.

TEMPTATION

By a Certain Young Southern White Lady

Well, I couldn't forget
That big drum's beat
And the shuffle of feet
As we stepped to the Blues
In Harlem!

No, I couldn't forget
The banjo's whang
And the piano's bang
As we strutted the do-do-do's
In Harlem!

That pansy sea!
A-tossing me
All loose and free, O, lily me!
In muscled arms
Of ebony!

I couldn't forget
That black boy's eyes
That black boy's shake
That black boy's size
I couldn't forget
O, snow white me!
* * *
How then—
Shall I forget
Two swaying flames
Of pearl and jet
That danced an ancient set
In a rose-red room
And that drink we mixed
Of rye and anisette
At dawn
In Harlem?

Or, the thick rich sound
That weaned around
Our window
At break of dawn
In Harlem?
The just-waked worker
Passing, laughing, gassing,
Dark housewife and hawker
Gayly sassing—
When paler folk would fret
And scold the dawn
Outside of Harlem. . . .

A net of pagan sound
That slyly spread
—And bound
The silver fish
That stayed around
Till day and night had met
At dawn
In Harlem. . . .
And caught
Do I regret?
No, boy, not yet!

ALDO: And you have been initiated these two years; loss of time, loss of precious time! MRS. OVERDON, how much have you made of PRUE, since she has been man's meat?

MRS. OVERTON: A very small matter, by my troth, considering the charges I have been at in her education; poor PRUE was born under an unlucky planet. I despair of a coach for her. Her first maiden-head brought me in but little, the weather beaten old knight that bought her of me, beat down the price so low. I held her at an hundred guineas, and he bid ten; and higher than thirty would not rise.

And again:

MRS. TERMAGANT (berating her keeper who has deserted her): . . . . and what mads me most, I carry a bastard of the rogue's in my belly; and now he turns me off and will not own it.

MRS. OVERDON: Lord, how it quops! You are half a year gone, madam (laying her hand on her belly).

MRS. TERMAGANT: I feel the young rascal kicking already, like his father. Oh, there is an elbow thrusting out; I think in my conscience, he is plaming and topping in my belly; and practicing a livelihood before he comes into the world.

On P. 84, excellent as expressive of the change in society in its transition from feudalism to capitalism is the following paragraph: "The Restoration period, then, concluded an epoch in English literature. After it the leadership of feudal aristocracies was to pass and perish. No dramatists were again to exhalt the wild, careless, exuberant spirit of the times of Shakespeare and Dryden. Collier's attack had announced the threatening triumph of a new psychology. Prynne and Gosson had been premature harbingers of the new age that the eighteenth century was to introduce. The bourgeoisie was to survive feudalism and supplant the aristocracy as the controlling class of the new society. Society was to change. Ideas were to change. Ethics were to change. Literature and art were to change."

On P. 95, the author states that: "Beginning with Colley Cibber and Richard Steele, the founders of the sentimental comedy, we discover the expression of an attitude toward sex that is the very antithesis to that of the Restoration or the period of the Elizabethans Where the dramatists of the preceding generation had reveled in the sensual, featured the licentious, the Steeles and Lillos evade the salacious gesture and ribald phrase, and exalt the dull, domestic virtues of the new order." The author quotes from the prologue to *The Conscious Lovers,* by Richard Steele.

To please by wit that scorns the aid of vice;
No more let ribaldry, with license writ,
Usurp the name of eloquence and wit;
No more let lawless farce uncensured go,
The lewd gleanings of a Smithfield show.
'Tis yours with breeding to refine the age,
To chasten wit, and moralize the stage."

Similarly Pope "preached."

"He knows to live, who keeps the middle state
And neither leans on this side, nor on that."
"An honest man's the noblest work of God."
"Virtue above is Happiness below."
"Behold what blessings Wealth to life can lend
And see, what comfort it affords our end."

In the closing chapter "Sex Release in Literature," the author vividly portrays how

(*Continued on page* 314)

EDITORIALS

Labor Education

THE most important kind of information today is scientific information. It has to do with the materials and forces of nature. And of the types of scientific information, the social scientific is of still more importance. The reason being that the latter has to do with the distribution and production of the goods that satisfy human wants.

The glaring and unjustifiable inequalities in the distribution of the wealth of the modern world are largely traceable to the fact that the working people are unaware of the part they play in the scheme of production. Their education has been unsound and unscientific; they have been told that capital and not labor, is the primary source of wealth; that the worker has no brains, that capitalists represent the genius of the world, that the possessions of men are in correspondence to the talent, ability and skill, that the common people have no rights the aristocrats are bound to respect. And the most tragic thing of it all is, the workers believe it. They are socially, economically and politically ignorant. This is not only true of the workers but also of the workers' children.

With respect to the Negro, the professional class are dismally unaware of the dynamic social forces that are shaping modern society. The remedy lies in economic education for the workers. Especially ought the producing class know something about the rise and growth of the industrial order and the mission of the working class. This knowledge will give them a larger measure of self respect and a deeper sense of dignity as well as hope for the future.

Negro students ought to play a constructive part in spreading economic knowledge to the Negro masses. But before this can be done, the students must inform themselves on the problems of production and exchange. This economic awakening will come from the New Negro whose outstanding characteristic is his economic and political rebellion against the old ways of thinking.

The Month

PROBABLY the most outstanding and stirring event of the month was the execution of Sacco and Vanzetti. It stirred the entire world, and from the widespread protests and demonstrations about it, millions now living will never believe in the alleged guilt of the men. It is another indication of the failure of capital punishment besides a revelation of the sharp class lines of modern society.

While not of as great proportions, still of as deep significance was the industrial drama enacted in the Congress Hotel in Chicago, where the Pullman porters were locked horns with the Pullman Company, with the U. S. Mediation Board serving as the umpire, on the question of recognition, wages, and hours of work. Because of the formidable case of the Brotherhood of Sleeping Car Porters, the Company was afraid to go to arbitration, and for the first time under the Railway Labor Act, a carrier, The Pullman Company, defied the law. The Brotherhood is now preparing to carry its case on to the Emergency Board, provided in the Act.

The Chinese revolution is still engaging the attention of the wide, wide world. But time is on the side of the nationalists. They cannot make big enough mistakes to defeat the cause of nationalism. The time has come for China to expel the Western imperialists, and it will be done.

RANDOLPH REPLIES TO CHICAGO "SURRENDER" MISNAMED DEFENDER

In your issue of August 20th in an editorial entitled "The Pullman Porters' Case" your flagrant misrepresentations, inexcusable and obvious distortions and bold, downright lies, are an insult to the Negro race, a travesty upon decent journalism and an outrage on commonsense.

In the first paragraph, you say "The fight between the Pullman Company and its employees, if a fight actually existed, has come to an end." *Lie Number One.* The Brotherhood and not you, Brother Abbott, will determine that. You printed that same lie only a week before the United States Mediation Board began the hearings on the porters' case.

You continue, perfectly unaware of what it is all about: "Since the Board of Mediation could only act where both parties concerned submit their grievances to it, there was nothing for it to do but drop the matter after it found that no dispute existed between the Pullman Company and its employees."

That's not true. In the first place the Board can act even if only one party to a dispute submit its case. When one party submits its case, it is known as an ex-parte presentation, if this means anything to Brother Abbott, *our "pathetic journalistic intellectual lilliputian."* Besides, the *Mediation Board found that there was a dispute* and urged and recommended that the Pullman Company and the Brotherhood arbitrate said dispute. This is stated in clear English in the letters of Mr. Morrow to the Pullman Company and the Brotherhood. Abbott attempts deliberately to juggle the correspondence for deception.

You say that "the porters have spent money in wrangling, that the Company Union has race members sitting in judgment on disputes."

How naïve and childish! What if the porters have spent money? It's their's and it would have been wisely spent even if they knew that they would lose before they began. All money spent for freedom and justice is wisely spent.

As to Negroes on the Company Union, what kind of Negroes are they? Their mouths are sealed and hands are tied by the Company just as yours are.

The Pullman Company itself appears not to have been injured, you say. Then what are you crying about? Are you such a moron as to think that the Pullman Company needs the big brain (?) of the World's Greatest *Weakly?*

You say "porters who have been active against their employers . . . should forget the past and spend the ensuing years building up the service."

Your slave psychology is so strong that you think that because a porter fights for more wages and better working conditions as the Pullman conductors do, they are active against their employers. What about the conductors, engineers, firemen, trainmen? Are they active against their employers? If they are, they will never be less active, and if the porters have any brains and stamina, they will not be less active for their rights.

"Who knows what recognitions, promotions, and salary increases the porters and maids have been deprived of by virtue of the past two years' agitation?" you continue.

This is pure nonsense. The Pullman Company has had over fifty years in which to give the porters a living wage and promotions, and what have they given? Seventy a month, the right to beg the public, and promotion to a stool-pigeon's job and work nearly 400 hours a month, while the Pullman conductors get $150 and work only 240. Of course, the conductors are organized, Brother Abbott. The Company makes porters do conductors work now, and won't even give them the satisfaction of having the title. They are called *porters-in-charge* and paid $10.00 additional. And this slavery is what Abbott wants the porters, who peddled his paper all over the country years

(*Continued on page* 313)

Business & Industry

Compiled by GEORGE S. SCHUYLER

The Norfolk *Journal and Guide* has recently distributed an attractive twenty-four page pamphlet, profusely illustrated in which are set forth the facts concerning the 64,000 colored citizens of Norfolk. It is without question the finest booklet ever gotten out by any Negro business.

The National Negro Business League, which recently closed its annual session at St. Louis, has added a fifth vice-president and will immediately inaugurate a statistical service for Negro business.

A group of Negroes in Kansas City, Mo., have founded a concern known as the Panoply Clothing Manufacturing Company, which will produce working garments, jackets and pants. A charter has been applied for.

The Northeastern Life Insurance Company, Newark, N. J., publishes each month a very interesting four-page pamphlet telling of its activities.

The National Negro Bankers' Association will hold its second annual meeting in Durham, N. C., September 15th and 16th.

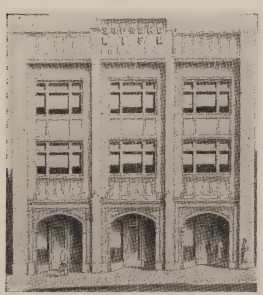
The American Woodmen of the World, a Negro fraternal organization, announces that its assets have grown from $637,000 in 1901 to $1,581,793 in 1927. The organization is now in 28 states.

The Colored Business Women of Kansas City, Mo., recently organized a business league. Mrs. Myrtle F. Cook is temporary chairman.

The Associated Printers of America is the name of a new organization of printers of Negro extraction in Chicago. It already claims a membership which totals over 70 per cent of the colored shops in Chicago.

The Real Estate, Mortgage and Bond Corporation of Chicago has loaned over twelve hundred thousand dollars to Negroes in the seven years of its existence, and has saved property to the value of $4,000,000. Recently it erected a three-story building at 3522 Michigan Avenue.

The Supreme Life and Casualty Company of Columbus, Ohio, announces the immediate erection of a modern three-story fireproof office building at 612 West 9th Street, Cincinnati, Ohio, to serve the business and professional needs of Cincinnati and Hamilton County.



Proposed Building of Supreme Life and Casualty Co., to Be Erected in Cincinnati, O.

One of the most attractive souvenir programs we have seen this year is that of the Independent Order of St. Luke in celebration of its 60th Anniversary. This fraternal organization was founded in 1867 and has 103,000 members. The program is profusely illustrated and has 48 pages.

According to *Popular Mechanics Magazine*, mechanical cotton pickers are replacing Negroes on the plantations of Texas.

Mr. John D. Jones of Boston, has risen from porter to traveling baggage master of the Midland Division of the New York, New Haven and Hartford Railroad.

Beautiful Mountain Lake, a summer resort consisting of 175 acres, has recently been opened by colored people, four miles from Bellefountaine, Ohio. There are parks and playgrounds and electric lighted highways.

Eight hundred Negro farmers recently held an annual conference at Lawrenceville, Brunswick County, Va. This conference was organized twenty-three years ago. In Brunswick County, Negroes own 66,680 acres of land, valued with the buildings at $1,192,636. The people of the county have contributed over $10,000 toward the erection of the Rosenwald schools.

Two blind Negroes in Dallas, Texas, have recently opened the Delamaco Broom and Mop factory.

Mr. William M. McDonald, the banker, of Fort Worth, Texas, is erecting a two-story brick hotel at the corner of Fifth and Grove Street. It will have 50 well furnished rooms and will be the best hostelry for Negroes in the state of Texas.

Mr. W. P. Bailey, a bachelor of Science and Master of Architecture, from the University of Illinois, is the architect who designed the National Pythian Temple Building at 37th Place and S. State Street, Chicago, Ill. This building is being erected at a cost of $1,500,000. Mr. Bailey is the only registered colored architect in the state of Illinois.

The Hawthorne Silk Mills at Fayetteville, N. C., are replacing Negro with white labor in one of their factories. Previously the Negroes in the vicinity had a monopoly on this work.

The development of from 6,000,000 to 10,000,000 acres in Southern California for cotton culture presages the early migration of many Negro farmers to that state. Cotton, the mule and the Negro are said to go together.

A committee for the promotion of trade unions among Negroes has been formed in Chicago. The purpose of this committee is to defend the rights of Negro workers into organizing into trade unions.

Many Negroes in Detroit who looked forward to a hungry winter have been heartened by the report that the Ford factories will soon be operating at top speed.

Having finished in the prize fighting game, Harry Wills has gone into the equally lucrative field of real estate with the purchase of a 32-family apartment house in New York City, valued at $150,000. This is the second apartment house Harry has purchased in the big town.

E. C. Ward, for ten years head bookkeeper at the Public National Bank, New York City, has been appointed assistant treasurer of Howard University.

Mr. William S. Kenney, manager of the Hotel De Soto, Savannah, Ga., states that the Negro chef is really the best in the world.

The First Standard Bank of Louisville, Ky., has started a vacation travel plan. This is the first of its kind in the Negro banking field.

Mr. Lloyd Kerford, of Atchison, Kansas, operates one of the largest stone quarries in the state. He is a member of the Chamber of Commerce of his city.

The New Day Products Company of Kansas City, Mo., a soap manufacturing concern operated by Negroes has been doing a successful business for two and a half years.

The Safety, Loan and Brokerage Company of Houston, Texas, has just been licensed as insurance agents for the Eureka-Security, Fire and Marine Insurance Company of Cincinnati, Ohio.

In Northern California, Negroes have purchased a nine thousand acre tract of virgin Redwood forest bordering on the Pacific.

New Orleans is to have a new weekly newspaper to be published by the Southern News Publishing Company, a concern head-

(*Continued on page 309*)

THE NEW YORK
Amsterdam News
EXTRA

SESSION OFFICIALLY OPENS
OVER 50,000 IN PARADE

AFRICA DOMINANT NOTE AT SECOND PAN-AFRICAN MEET

ACTING MAYOR JOSEPH McGEE WELCOMES ELKS

An Issue of the Daily Edition of The New York Amsterdam News

THE BROTHERHOOD OF SLEEPING CAR PORTERS

THE MONTH'S ACTIVITIES

SALT LAKE CITY

Traveling is reported to be very heavy around Salt Lake City at this time and as a consequence many of the porters are being doubled out. There has been no change in the Brotherhood situation in the city because of the large percentage of the porters who have long been members. These members are regularly paying their dues and sticking loyally to the Brotherhood. Though a small division, Salt Lake City is holding its own among the best.

NEW YORK CITY

W. H. Des Verney, Assistant General Organizer, recently spent two weeks in Philadelphia in the interest of the Brotherhood. At this writing he is in Norfolk and from thence will go to Richmond, Washington and Baltimore.

A. Philip Randolph, the General Organizer, arrived in New York from Chicago on August 20th, where he has been appearing almost daily before the U. S. Mediation Board. A. L. Totten, Assistant General Organizer, arrived also on August 20th from a tour of the Pacific Coast. Mr. Totten had been absent eight months with headquarters in Kansas City most of the time.

On August 27th, Roy Lancaster, General Secretary-Treasurer, journeyed to Boston where he spoke to a large and appreciative audience at the local celebration of the 2nd Anniversary of the founding of the Brotherhood. The meeting was followed by refreshments.

On September 6th, Mr. Randolph and A. L. Totten, left on a tour of the Middle West, West and Northwest, visiting all divisions. They will return on October 31st. The Independent Benevolent and Protective Order of Elks of the World passed a resolution endorsing the Brotherhood of Sleeping Car Porters at its recent convention in New York. During the week of the convention the Brotherhood held three meetings for the benefit largely of the visiting porter-Elks. These meetings were very largely attended. The 2nd Anniversary of the Brotherhood was celebrated at St. Luke's Hall with refreshments, speeches and dancing.

JACKSON, FLA.

J. W. DARBY

Organizer

Brother J. W. Darby, who is handling the work of the Brotherhood in the Florida metropolis, states that the real red blooded porters of the Jacksonville division have pledged their honor that they mean to stick with the Brotherhood all of the way, for they are confident that victory is assured if the porters and maids will just be men and women enough to hold out to the bitter end. There are some, of course, who will probably weaken and stop by the wayside to pick flowers and expect their more militant brothers and sisters to bear the weight of the struggle, whereupon they will step in and help celebrate the victory. The majority of the members, however, are proving themselves the best union members in the world by their loyalty, both financially and spiritually. Perry Parker was in Jacksonville recently but his coming harmed no one except probably himself. The Brotherhood in Jacksonville is in excellent condition and the members have not been affected by the lying propaganda of the company and its hired snoopers.

ST. LOUIS, MO.

E. J. BRADLEY

Organizer

There exists much bitter feeling in St. Louis among the Pullman Porters as a result of the company refusing to arbitrate the dispute with the Brotherhood of Sleeping Car Porters. Ten porters joined the union upon hearing the adverse report and a number of slackers have started paying up their dues with a determination to carry their fight as far as the law and public opinion will permit.

Brother Totten spoke to a small group of porters on August 17th and 18th. On the 24th the Pullman Company held its "safety meeting" at the Pine Street, Y. M. C. A. More than a hundred porters turned out to hear Burr preach Safety First. If a few more porters would just practice a little safety first in securing better wages and more rest they would be running true to safety first form. Our people have been taught how to protect other people, how to safeguard other people's belongings, how to get ready to die and most everything else of no material benefit to them; but they have never been taught how to live and how to procure some of the better things of life, which can only be realized through a better salary and a longer rest period.

The only way our group can ever expect to get any of the advantages of a real life is through the trade union movement. If it has given so much to other workers, why will it not benefit the porters?

We truthfully boast of one thing and that is this: There was never anything of a national nature started by our people where there has been so much real manhood and womanhood exhibited as in the Brotherhood of Sleeping Car Porters. There are no representatives for sale, no lies are being told, no funds are being misappropriated, no one is being misled. This is a record of which the Negro race should be proud, yet the race is not giving the Brotherhood the moral support that it should receive.

But despite all, the Brotherhood is steadily moving to victory. It seems slow but it is sure. The Pullman Company would be tickled pink if it was in half as good a position as the Brotherhood. It is afraid to speak of the Brotherhood to the men for fear some of us will get an affidavit on it. They dread those affidavits, but every time they attempt any intimidation or discrimination, we are right on their heels with an affidavit stressing the facts. They are shown up very badly in some of those affidavits.

The captains over groups of porters here are meeting with splendid success in their new lines of duty.

Brother Beauford Aitch, who was pulled off the road by Burr last winter for belonging to the union, has bought a truck and is doing fine as a business man. Fortunately, none of the porters who have been pulled off the road have suffered. They have all fared well.

E. J. Bradley was in Chicago on a business trip a few days ago and had a conference with Brother Webster. They discussed many matters pertaining to the Brotherhood.

The members of the union have only one thing to do now and that is to pay all dues and assessments and get every porter and maid to join in the fight for self-government. Listen to the appeal to reason from those who have given your case careful consideration and study; that have worked under the same conditions under which you now labor, that tried to do something for you under the so-called company plan union, and discovered that it was a miserable failure—a delusion and a snare. The only hope for the worker is trade unionism; the only hope for the porters and maids is the Brotherhood of Sleeping Car Porters.

ST. PAUL, MINN.

PAUL L. CALDWELL

The men in the Twin Cities district are clamoring for their own headquarters, and we hope by the time this is published to have such an establishment. At this writ-

ing we have made a deposit on a place and have made considerable progress in arranging finance.

Everyone here, including those of the public who have been taken into our confidence, are anxiously awaiting the arrival of A. Philip Randolph to this district.

While we have no boasts to make, and while a few of our men are of the kind who wish to wait, most of them are regularly paying dues and assessments and doing their duty as loyal union men very nobly. We have no patience here with the slackers, and stool pigeons are anathema.

Many of us who run into Chicago had the pleasure of hearing Mr. Randolph speak, and brought back the news and enthusiasm of the meetings there.

The local committee of the so-called Employee Representation Plan met here on August 23rd, and went through the usual farce of "Kangaroo Court" but we have no report of their "verdicts" on the cases handled. The plan is such a frost that no one pays it the slightest attention.

BOSTON

S. M. TAYLOR

This district is quiet and there is very little to report other than the good news that the membership remains a very large percentage and is in good financial condition. The only affect the recent news from Chicago had on the members was to increase their determination to see the fight through. This was indicated by an immediate jump in receipts from dues. Here, as elsewhere in the country, the members realize that in order to have their fight go forward effectively and vigorously, they must supply the monetary ammunition.

LOS ANGELES

GEORGE S. GRANT

Organizer

George S. Grant, Secretary-Treasurer, Los Angeles Division, is back on the job after a combined vacation and sick leave lasting a little over two weeks. Brother Grant has been somewhat over-worked trying to hold down three jobs at once, and after repeated warnings was compelled finally to quit altogether for a short while. During his absence, the Brotherhood affairs were handled very capably by Leon Witaker, a young law student of Berkeley, California, who had been spending his vacation as a real estate salesman for the George S. Grant Company.

An anniversary celebration was held Sunday night, August 28th, at the Hamilton M. E. Church. A very enthusiastic crowd listened to the program which was designed to more fully enlist the wholehearted support of the people for the movement of the Brotherhood of Sleeping Car Porters. Rev. S. M. Beane delivered a very stirring address in which he emphasized the importance of the Porters' Union, not only to the porters but to all the black people of the United States, and whose success would open the door of achievement for other underpaid and opposed black workers.

CHICAGO

M. P. WEBSTER

Organizer

Attendance of the meetings at the Chicago Division Headquarters have surpassed all expectations. Every night the rooms have been crowded to capacity; only members are admitted. One night a non-member "eased by" and took a front seat; he was readily spotted by the speaker and upon inquiry he informed us that he had been in the service of the Pullman Company for twenty-six years and had not heard anything of the Brotherhood. The boys gave him a good "break" and gave him an "ear full" but he could not be convinced and was escorted to the door forthwith. He most likely was "an apostle of Perry" as he assured us of his sympathy and that he would do us no harm.

The local pigeons have run out of gas, so much so that they have begun to "stool" on each other.

Members of the Chicago Division were well pleased with the results of the proceedings before the United States Board of Mediation; about five hundred copies of the latest pamphlet, "The Pullman Porters' Fight for Freedom," was distributed from Chicago office.

Over two hundred members of the Chicago Division attended the last of the series of meetings at which the General Organizer spoke. Every man and woman present pledged himself or herself to back the Brotherhood in its finish fight.

The men most concerned about the Brotherhood's "lost case" are the "scabs" and the "pigeons." This is the fifth time that our local newspapers have headlined the story "that the Brotherhood has lost its fight." This story (as one member puts it) had the same effect on Union men as water on a duck's back.

CHICAGO LOCAL PRESS

The Chicago Colored press continues to chronicle the story that the "Brotherhood is through." It is strikingly peculiar that these stories always appear after a conference of certain big Negroes in one of Chicago's most exclusive down-town hotels. Heebies labels Brotherhood officials as outside agitators and in their latest article they offer their (Heebies') services to the Pullman porters to organize them. Hungerford says that he won't deal with "outsiders," most likely Heebies is on the inside, hence their generous offer.

The most pitiable of all of the Company "friends" in Chicago is "The World's Greatest Weekly," editorially it states: "after it (referring to the United States Board of Mediation) found that no dispute existed between the Pullman Company and its employees." As a matter of fact, the United States Board of Mediation did decide that there was a dispute and that was the only reason that Governor Edwin P. Morrow was in Chicago on the case. The United States Board made a thorough investigation of the Brotherhood's case and had it not been convinced that there was a dispute under the law, there would have been absolutely no occasion for the hearing at all. In the face of the facts in the case, "The World's Greatest Weekly," editorially, makes this bland statement, that the board said there was no dispute. It reasonably follows that "The World's Greatest Weekly" is either a notorious liar or unusually dumb; but those of us here who know "The World's Greatest Weekly," and have helped to circulate the sheet before it was recognized by big business and when the pickings were not so good, pity its editor rather than censure him as it is a settled fact that he "doesn't know what it is all about."

The *Chicago Bee*, for some unforeseen reason, has stepped back into the neutral class. The *Bee* fell off the neutral wagon a few weeks ago and published the false story that the Brotherhood's case had been denied by the United States Mediation Board; the following week it corrected itself by stating that the case had not been denied but had just been suspended. The second story was equally as ridiculous as the first. In this last "scoop," the *Bee* was conspicuously silent on the Brotherhood's case—THERE IS A REASON.

The second Anniversary Birthday Party of the Brotherhood was celebrated by the members of the Chicago Division, Saturday evening, August 27th, at the South Side Community Center Hall. The affair was a huge success. Over three hundred Brotherhood men and women were present; only members and their families were admitted. A brief history of the organization and its work was given by the Local Organizer and everyone present pledged themselves to fight to the finish. The hit of the evening was little Miss Marrietta Hall, who rendered several wonderful selections at the piano. Miss Hall is the granddaughter of one of Chicago's staunchest members. Mrs. Philips of the Chicago Division Colored Women's Economic Council read a very interesting paper on the Economic Power of Organization, and in behalf of the Ladies' Auxiliary, pledged their undivided support in this finish fight. There were about ten tables of whist, the other guests danced to the snappy music of Madam Hightower's orchestra. "Home Sweet Home" was played at 1 P. M.; the crowd reluctantly left. Everybody expressed themselves as having had a wonderful time. The most conspicuous figure among the steppers on the dance floor was Brother George Clark, the Local Secretary-Treasurer. The party was an excellent manifestation of Brotherhood spirit. LONG LIVE THE BROTHERHOOD!

"An army travels on its belly" (Napoleon); a union on its dues!

GROUP TACTICS AND IDEALS

1. There is much that is false in the foundation on which it is expected to build up so-called race consciousness. A person with a small amount of Negro blood accomplishes work that brings him before the public. He is forthwith hailed as a Negro and lauded as an example of Negro progress. Why should one be lauded as a Negro who has only one-eighth or one-sixteenth Negro blood instead of being lauded as a white man? How much more truly could one of such blood mixture interpret the soul of the Negro than could a pure white, provided both were reared in a similar environment?

With the Negro, representing as he does so many degrees of admixture with the white race, and with that admixture constantly increasing, there can be no race consciousness. There *is* a *group* consciousness, a clannishness, a drawing together of people of any known trace of Negro blood as a protection against the prejudices of white people, or people free of Negro blood, but this is a different thing from race consciousness.

True American nationalism and social and industrial equality presuppose a homogenous people, or a people so nearly homogenous as to discard any such great racial differences as exist between white and black. Advocacy of racial consciousness and group psychology makes for racial exclusiveness and prevents homogeneity.

2. I do not believe so.

3. Yes.

4. Yes.

5. Not *complete* amalgamation, but amalgamation so nearly complete, or so generally accepted, as to cease to cause comment.

6. No, for the simple reason that it is impossible. Who is an Aframerican, or, more definitely, a Negro, in this country, anyhow? One of the main reasons why the question of amalgamation causes so much confusion in the minds of so-called Negroes in America, and the resulting evasion of the subject, is the fact that the so-called Negro readily and unhesitatingly accepts the white man's dictum that any cross between Negro (or one with any trace of Negro blood) and white produces a Negro. What reason is there for classing as "Negro" the progeny of one black and one white parent other than this white man's dictum, or the fact that the said progeny was reared in a Negro environment, and therefore thinks from the Negro's point of view? If a half white-half Negro child were reared in a white environment where it looked at things solely from the white man's viewpoint, there would be no logical reason whatever for calling that child a Negro. It would be as justly classed as "white" or "Caucasian" as such issue is now classed as "Negro."

I say the stopping of amalgamation is impossible. The "Negro race," as the phrase is understood in this country, comprises, aside from the pure-bloods (if any such exist), persons with the blood of both races, in equal proportions, or in proportions diminishing towards infinity, as their relationship to either race recedes. Now to stop amalgamation, and to be consistent, would be to stop the intermarriage of persons who do not have the same degree of intermixture; and that would cause more confusion than now exists. To accept anything else would be to accept the white man's law that one may have all the characteristics of a Caucasian and be as much a Negro as the purest black of Africa. How, then, could we maintain our Negro identity without excluding from the Negro race all but pure-blood Negroes? How could parents with only one-eighth or one-sixteenth Negro blood be expected to rear their children with pure Negro ideals? Certainly not on account of any instinctive feeling that they are Negroes; but only from the feeling of kinship with Negroes due to their Negro training in a Negro environment.

7. No. They are not even now maintaining separate identity since they are slowly merging into the white race, or a race of lighter hue; and so long as they attempt to maintain separate identity and group consciousness they will fail to obtain industrial and social equality.

8. I do not believe in segregation in any form; not even in churches. Of course, so long as the white man places his prejudices above his Christianity and refuses the Negro the privilege of worshipping with him it is the duty of the latter to build his own churches.

PRESLEY HOLLIDAY,
Seattle, Washington.

The Questions

1. Is the development of Negro racial consciousness (a definite group psychology, stressing and laudation of things Negro) compatible with the ideal of Americanism (Nationalism) as expressed in the struggle of the Aframericans for social and industrial equality with all other citizens?

2. Will this ideal of equal rights and privileges be realized within the next century?

3. If and when this ideal is realized, will it or will it not result in the disappearance of the Negro population through amalgamation?

4. If the struggle for the attainment of full citizenship rights and privileges, including industrial equality, is to result in the disappearance of the Negro through amalgamation, do you consider the present efforts to inculcate and develop a race consciousness to be futile and confusing?

5. Do you consider complete amalgamation of the whites and blacks necessary to a solution of our problem?

6. Do you desire to see the Aframerican group maintain its identity and the trend toward amalgamation cease?

7. Can a minority group like the Aframericans maintain separate identity and group consciousness, obtain industrial and social equality with the citizens of the majority group, and mingle freely with them?

8. Do you or do you not believe in segregation, and if so, in what form?

Racial consciousness—respect for one's self and one's own kind—is being developed in the Negro race, I believe, and I am unable to see how this development, socially and industrially, is incompatible with Americanism. One reason why the United States Government is so indifferent to the Negro is because the Negro seems so indifferent to himself and to his own welfare. Therefore, race consciousness should help to do away with inequality and its attendant ills, because it instills a feeling in an individual or group that injustice is wrong, that it is a gross violation of our Constitution and, if necessary, worth going to any length to remove.

To say that the ideal of the Negro for equal rights and privileges will be realized within the next century would be to make a guess that might be embarrassing even after the one making it has passed on. The Negro's race consciousness has not taken concrete form, much as we hear of it. Most of it is little more than hot air—you will please excuse the phrase, but no other quite expresses what I mean—because if it was anything else, our plight in America would not be so precarious. When it takes concrete form—when the Negro opposes injustice and wrong with every weapon at his disposal, his numbers, his earnings, his education, even his life—he will attain his ideal of full citizenship and equality, and not before.

When this ideal is attained it will be time enough to debate the question of amalgamation. Amalgamation without equality is a dangerous experiment. Personally, I should like to see the Negro maintain his identity, if other races maintain theirs, and for as long a time as it is to his advantage. The Negro need not worry about maintaining his racial identity. Just now, it is maintained very well by the white men. His worry is what to do with his race identity. I say use it for all it is worth, since he has it anyway, whether he wants it or not.

Segregation in any form, except when self-imposed, is obnoxious to me; in religious organizations, in fraternal organizations, in residential sections, in business, in every walk of life. We are, nevertheless, forced to submit, temporarily, to many of its phases. The danger is in not seeing segregation for what it is—an evil—and accepting it as a solution to our problems because the dominant group in the country tries to make us believe it is right.

WILLIAM M. KELLEY,
Editor, The Amsterdam News.

Your questionnaire I submitted to a club of college-bred men and herewith append their vote on the eight questions. Will submit these questions to a women's study club and send you their opinions.

MEN'S VOTES

	Yes	*No*	*Undecided*
No. 1	7	3	1
No. 2	5	5	1
No. 3	3	8	0
No. 4	5	6	0
No. 5	5	6	0
No. 6	3	8	0
No. 7	4	7	0
No. 8	1	10	0

MRS. MYRTLE F. COOK,
Kansas City, Mo.

* * *

1. Yes.

2. Not unless Negroes learn to cooperate, or there is revolution.

3. It can come either way.

4. No! No!!

5. No, but universal racial amalgamation would prove a universal solution.

6. Just as soon as we can bring to the union as much as we get, I am ready for amalgamation, but do not wish a missionary wedding.

7. Yes, as shown by the Swiss, Jews, etc.

8. I believe in segregation only as expedient. If, for example, in Harlem, N. Y., the Negro had the pride and horse sense to segregate his dollars as completely as he is socially segregated, the race in Harlem could produce on an average one millionaire a year. This done there and elsewhere for 60 years, the problem would be to keep whites from crowding among us.

WALLACE BATTLE,
President, Okolona Industrial School, Okolona, Miss.

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1. I am not interested in the development of Negro racial consciousness per se. But neither am I interested in the development of Americanism if it means an ideal of nationalism. On the other hand, if Americanism means simply that in this section of the world where the American Negro happens to live, he shall have economic, political and social equality, then, I am interested in it. I am not at all concerned about national or even racial boundaries. I believe that such lines of demarcation stand in the way of individual and social development. The only race with which I desire to be permanently identified, is the human race as a whole.

2. I think these ideals will be realized within the next century, because I think that improvement in race relations will proceed in a geometric rather than an arithmetic rate. I have a great deal of faith in the new generation of white people, especially the college students. I know that this theory seems to be offset by the increase in such organized race prejudice as the K. K. K.; but I believe these latter forces only stimulate the proponents of equal rights and privileges to more vigorous steps in a positive direction. I am not

(*Continued on page* 313)

Business and Industry

(*Continued from page* 305)

ed by Walter Cohen. O. C. W. Taylor will be the editor.

The St. Luke Bank and Trust Co. of Richmond, Va., the oldest Negro bank in the country is headed by Mrs. Maggie L. Walker.

Negroes in Galveston have recently formed a branch of the National Negro Business League with 56 members.

At its recent semi-annual meeting the Victory Life Insurance Company of Chicago announced an increase of $2,000,000 in the amount of insurance in force.

The Citizens Savings Bank and Trust Company of Nashville, Tennessee, has been designated as a state depository.

According to Leon Bloom, the French socialist, writing in the *Populaire,* natives in the French Congo are being beaten and tortured by the French exploiters in an effort to make them work for starvation wages.

A big contract was recently awarded the B. T. Watkins transportation Company of New Bedford, Mass., a Negro concern. This work consists of filling in a swamp along the state highway for eleven miles.

A branch of the National Negro Business League was recently organized in Houston, Texas.

The Southern Candy Company of Baltimore, headed by Arthur Herndon, a Negro who hails from South Carolina did a business amounting to $112,000, for the fiscal year of 1926. It is rated in Bradstreets and Duns as A-1. A dozen men are employed in its plant and two motor trucks are operated.

During the recent annual convention of the Negro Elks in New York City, the New York *Amsterdam News* issued a daily newspaper of eight pages, which was up-to-date in every way and a great credit to the company.

The Apex of Negro Business!

"The Greatest Negro Business Enterprise in the World."

The National Benefit Life Insurance Company now carries $75,000,000 worth of Insurance on the lives of more than 300,000 Negro Policyholders.

The total Assets of the company are more than $4,000,000.

The largest employed force of any Negro Business Institution, consisting of more than 200 Officials and Employees at the Home Office and its Branch Offices, 750 Supervisors, Agency Managers, and Assistant Managers.

A field force of more than 1,500 men.

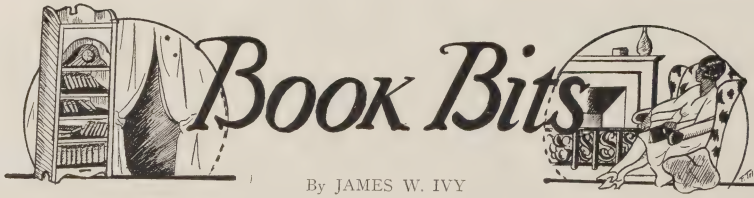
600 Medical Examiners cooperate with the Home Office.

"Not for Power and Prestige—But for Service."

These figures **speak for themselves.** On this solid basis we solicit your business

The National Benefit Life Insurance Company
WASHINGTON, D. C.

"The Company You Will Eventually Insure With"



By JAMES W. IVY

"Your Money's Worth: A Study in the Waste of the Consumer's Dollar" (The Macmillan Co.: $2.00), by Stuart Chase and F. J. Schlink. Advertising is superpraised in America; probably because we understand it better and make better use of it than any other people. The majority of consumers do not even notice the yawning gulf between the virtues of a product as peaned in the "ad" and its worthlessness as revealed by use. Ads are written to sell the product and not to hymn its virtues. But few consumers seem to realize this fact, and go right on buying a particular article or product simply because it is more widely and persistently advertised than one which is far its superior. A man must be paid for writing these ads, and his expenses, are always included in the final price of the product. But few consumers realize this. How to rescue the consumer from this advertising labyrinth is a well-nigh insuperable task. Yet, Mr. Chase and Mr. Schlink offer some good suggestions.

"First, by virtue of *standardization*, either set up by the Government or voluntarily adopted by private industry.

"Second, by virtue of buying to *specification*.

"Third, the consumer may be protected by having the results of *impartial laboratory tests* made available to him."

If these plans could become a reality they would eliminate a lot of the present advertising amphigouri, which is really worse than useless: for it is largely a waste of time and ink and paper and peoples' money.

While on this theme of the consumer's money I wish to call attention to another useful little book. Every householder should try to get a copy. It is the *"Home Buyer's Guide and Calculator" (Kansas City, Mo., The Home Buyer's Guide Co.), by O. A. Scott.* Mr. Scott is a colored man, a public accountant, I believe, and he has written a first rate little book. When the average person buys a home he is usually totally ignorant of many things that a home buyer should know. For an instance, he knows nothing at all about buying for location, nothing about purchase price; nor that a high "first cost with a diminishing thereafter is better economics than a low first cost with an increasing cost thereafter"; nor does he know how to determine the number of monthly payments necessary to pay off his debt once he has bought a home. All of these things, and more, are clearly explained by Mr. Scott in this little book. Get it.

A touch of cruelty that is of the age-long system, an historical survey, a few case histories, and a cool breath of human kindness and a wish for a better treatment of criminals—that's what I find in *"The North Carolina Chain Gang: A Study of County Convict Road Work" (Chapel Hill: The University of North Carolina press: $2.00), by Jesse F. Steiner and Roy M. Brown.* The majority of criminals in all countries are furnished by the economically submerged classes, and it is therefore natural that over one-half the members of these chain gangs should be Negroes. Most of them are there for petty offenses such as larceny, battery and assault, etc. They are put to work repairing the county roads because these counties still labor under the delusion that convict labor is cheaper and more economical than free labor. But the authors of this book prove that there is not an iota of truth in this assumption. Actually convict labor is far more expensive and inefficient than free labor. Contrary to general opinion, too, the chain gang is not a peculiarly Southern institution; at one time they existed as a mode of punishment in all parts of the country. Even now most of the states have laws which would make their use perfectly legal, although the chain gang as an actuality in these states has already passed into the limbo of forgotten things. They continue to flourish in the South for the very simple reason that social and climatic conditions are far more favorable to their existence than in any other section of the country; not because Southerners are any more cruel than their Northern or Western cousins.

"Love's Coming of Age" (Vanguard Press: $0.50), by Edward Carpenter. The proof that we are in the midst of the new paganism is the fact that when this book first appeared, back in 1896, it created a furore; while today the utter frankness of books like "Ulysses," "My Life," and "La Garçonne" is accepted as readily as our breakfast coffee. There are two essential desires in man: one is for food, the other for reproduction. The former is absolutely necessary and society readily permits its satisfaction; while the latter, though almost as necessary, is fettered and dirtied by our prudishness. In America Walt Whitman was the first man to openly say, "I believe in the flesh and the appetites." For this boldness Walt lived under a cloud until rescued by discerning and freer foreign critics. Carpenter came to America and met Whitman, and was one of the first Englishmen to write of him as a great man and a great poet. There is hardly a doubt but that Whitman's attitude toward sex and the things of the flesh had a great deal to do with many of Carpenter's ideas on the same subject. They, at least, are one in the truth that "The passion (sexual) is a matter of universal experience; and speaking broadly and generally we may say it is a matter on which it is quite desirable that every adult at some time or other should have actual experience." Carpenter sees, too, that the woman must be economically free if there is to be any real ennoblement of love, for on this freedom hinges all the others. Carpenter is not the erudite scientific investigator in the realm of six like Ellis and Forel and Bloch; he is rather sentimental and at times down right mushy.

Mr. George Bernard Shaw is the most noted living dramatist and socialist. Regardless of what we may think about his socialism we have to admit that he has had an ennobling influence on the spirit of his age, and that his socialist tracts are far above the average of the jejune trite essays which our American Reds are wont to toss off. The best of them have been collected and reprinted in: *"The Socialism of Shaw" (Vanguard Press:* $0.50), with an introduction by *James Fuchs.* These essays are: "Socialism and Superior Brains," "The Case for Equality," "Socialism for Millionaires," "The Impossibilities of Anarchism," "Socialism at Seventy," and "Brevities of Social Criticism." Shaw is head and shoulders above his contemporaries; and when most men are losing their heads and writing twaddle about some current problem Shaw remains the same cool, clear-headed Shaw. For an instance, during the early months of the war when all England was mad Shaw wrote his famous pamphlet, "Commonsense About the War." As a result he earned a pretty thorough share of the obliquy which was then being heaped upon those who told the truth about the war. But no other man in England dared to do what Shaw did; and this noble action of his gave a cameo-like effect to the fiendish patriotism of his fellow writers.

Like our own Mr. Upton Sinclair, Mr. H. G. Wells has his head crammed full of all sorts of quack remedies for the salvation of the world. And it seems to me that both of them put the cap on folly when they gave up writing novels to chase the mirage of the "new social order." The preacher and the artist are antithetical; you can't be both; for the good artist is never the preacher, and the preacher, if he is a good one, just simply can't be an artist, unless it is a third or fourth-rate one. Some of Mr. Wells' essays on the various social questions of the day are here collected with an introduction by *Dr. Harry W. Laidler: "Wells' Social Anticipations" (Vanguard Press:* $0.50). The following essays are included: "The Misery of Boots," "The Past and the Great State," "The Discovery of the Future," "The Good Will in Man," "The Fundamental Idea of Socialism," the "Election Addresses of 1922," and that masterpiece of a short story: "The Country of the Blind."

"Ruskin's Views of Social Justice" (Vanguard Press: $0.50), *by John Ruskin,* edited

with an introduction by *James Fuchs.* Ruskin started out in life as an art critic and it was quite late in his life that he was brought to see the need for social reform, so he is more the aesthetic radical; lacking the sound economic knowledge of Bernard Shaw and Sidney Webb. His is the humane sentimentalism of Robert Owen not the cold clear logic of Karl Marx. While tutoring at Oxford he created quite a stir once by taking out a group of his students to repair some of the roads and to build bridges. Though born rich, Ruskin gave his money liberally for all sorts of noble causes and died a comparatively poor man. While he affirmed the need for social reform he never once lost sight of the superior rights of the artist, nor did he denegrate the ennobling influence of art as so many of our rabid reformers are wont to do. Ruskin also had a wonderful sense of humor: for when he was asked to make his list of the hundred best books he found he could not do better than lead off with Edward Lear's "Book of Nonsense."

The case of Mr. Upton Sinclair, Mr. H. G. Wells, and Mr. Jack London are similar. All three started out as talented artists and as they grew older became more and more the preacher to the detriment of their art. Instead of art we began to get books filled with Socialist propaganda, and talky-talky dissertations on the "society of the future." Jack London was a writer of tales of adventure, and good ones they were, too. All of his later stories deal with some social problem; they are primarily social tracts. That is why so many of them fail to move us today with our shift in interest of our problems. *"London's Essays of Revolt" (Vanguard Press:* $0.50), *by Jack London,* edited with an introduction by *Leonard D. Abbott,* is a reprint of his "The Apostate," "The Scab," "The Dream of Debs," "What Life Means to Me," "Revolution," and "How I Became a Socialist."

"Kyra Kyralina" (Paris: F. Rieder et Cie. 9 frs.), by Panait Istrati. I took up this book with alert expectancy, because Romain Rolland in the very first pages assures us that here is a "new Gorky of the Balkans," a "born story teller." On the whole Rolland is right, and this book is a good book. The book begins with a long tale about Stavro's marriage, his short life as a married man, his impotency, and the bitter hatred of his wife's parents which drives him out into the world from whence he had come, penniless and friendless. Then there is a story of Kyra Kyralina, Stavro's sister, and another about the Dragomir. The book is made memorable by many little jewels of thought and feeling found here and there like diamonds in the sand. "How closely related are stupidity and money." "That which love creates slowly can be destroyed in a flash by hatred." Then Stavro sums up his own inversion with this appeal to pity and sympathy: "Oh, what wrong ideas most people have! When they see a man with one leg or with one arm, they don't reproach him, they take pity on him. But they have no pity for a man with a crippled soul; they have repulsion for him." A book full of love and pity and friendship and sympathy for all kinds of "crippled souls."

Several white wives and race prejudice have given Jack Johnson an unmerited reputation as a very ribald and notorious character; and has caused nearly all the white sport writers, when they deign to mention him, to picture him as a happy-go-lucky Negro, with some ability as a prize fighter, and a strange *penchant* for white women. The Negroes themselves went even further than the whites; they raved and called names and made regular jackasses out of themselves because Jack was doing the very things that a large majority of them wanted to do: that is to make a great deal of money and to have the white women wild about them. It was pure envy; the yelps about his degrading the race and making it ridiculous in the eyes of the world was all poppycock.

Johnson is undoubtedly one of the greatest prizefighters of all time and an interesting character to boot; not at all the take-off so dear to the heart of the whites and to a still larger number of Negroes; an intelligent and sensible man is Mr. Jack Johnson. And a reading of his recently published autobiography proves it. *"Jack Johnson—In the Ring—And Out" (Chicago: National Sports Publishing Co.:* $2.00), *by Jack Johnson,* with introductory articles by *"Tad," Ed. W. Smith, Damon Runyon,* and *Mrs. Jack Johnson.* The story that Jack has to tell is an absorbing and a thrilling one; the story of a man who has lived fully and deeply. He has touched the depths and the middle levels, although the upper reaches have been beyond him: which is what every prizefighter does, whether he be white or black. Jack has been a movie-actor in Barcelona, a cabaret owner in Chicago, a *matador* in Madrid, an actor in London, and above all a prizefighter. A man who has been in strange and out-of-the-way corners of the globe, and one who has met odd and strange characters and people of influence and importance the globe over.

He tells the truth about Harry Wills: "Harry Wills continues to interest those concerned in boxing. Some persons take him seriously, but he never will get a chance at the heavyweight crown, for he does not deserve to. Although he has acquired much notoriety, he is but a mediocre fighter." And that is all that Wills has ever been, "a mediocre fighter," despite the puffery in the Negro press. He says that Dempsey is probably the best of the present heavyweight fighters. Then he gives us the details about his fight with Willard in Havana: he says that he sold this fight with the understanding that the Mann White Slave charge which was then hanging over his head would be dropped if he let Willard win.

Some people doubt that Jack wrote this book. But I think he did, for its virtues and its faults are alike both characteristic of the non-literary prizefighter. They are the mistakes that no professional writer would make. Let me give one or two instances. He tells us again and again that his early home life was such that it was inevitable that he should be a prizefighter; yet nowhere in the book does he give us a detailed picture of his home life. Then, too, there is a constant repetition that is wearisome. Then there seems to be no order at all in the arrangement of the chapters. A chapter on the art of boxing would have been interesting too, but all that we get are glimpses of it now and then.

Reading this book of Johnson on his life reminds me of some great prize fighting stories that some of my readers may care to read. There is "Rodney Stone" by Conan Doyle; "Cashel Byron's Profession," by Bernard Shaw; "The Great Game," by Frank Harris; and "The Abysmal Brute," by Jack London.

"Copper Sun" (Harper and Brothers: $2.00), *by Countee Cullen.* This second volume of Mr. Cullen's poetry can add nothing to his reputation; yet it is fairly representative of his talent; it includes a set of love poems entitled, "The Deep in Love," which can hardly be called love poems at all; there is no fire, no passion in them, no new phrases to set the temples to throbbing, merely talky-talky verses which most any one could have done. In this volume Cullen shows an increasing mastery of his medium; there are less of those harsh and faulty lines which so irritated the critical reader of his first volume of poems. "Thoughts in a Zoo" is a good poem, and has much thought in it. This little poem entitled, "Confession," expresses the American Negroes' spiritual stress better than I have seen it set forth anywhere:

"If for a day joy masters me,
Think not my wounds are healed;
Far deeper than the scars you see,
I keep the roots concealed.

"They shall bear blossoms with the fall;
I have their words for this.
Who tend my roots with rains of gall,
And suns of prejudice."

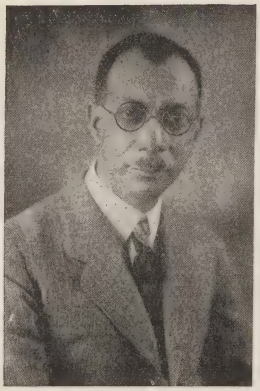
Simply because the Negro laughs when he is cruelly treated the whites think there is no hatred in him, that he will go on following the Biblical injunction to turn the other cheek; but as Cullen says, "They shall bear blossoms with the fall." As the wise old Napoleon said: "Tous se paie."

Mr. Charles Cullen's decorations are good, too. They reveal him as a master of lines and of blacks and white, which reminds us of Aubrey Beardsley: though he hasn't Beardsley's cynicism and lusty-cruelness.

"Political Prisoners in Poland" (Published by The International Committee for Political Prisoners: $0.25). Prior to the late war such a thing as a political prisoner was an anagoge to the average American citizen; he could not, and cannot even now, see any difference between a political prisoner and the common, ordinary criminal. Ever since we have had kings we have had the crime of *laesa majestas;* today most of the kings have gone the way of the dodo, and those that remain are as worthless as the conjurer's gold and as bereft of power as an eunuch of his virility, yet we continue to have the crime of *laesa majestas.* Of course, we don't call it by this name nowadays, and it is no longer an offense against the king, but we still have the crime and we usually give it the French name of an *attentat.* The *attentat* is an old offense in Europe: usually punished by exile or a moderate prison sentence. During the war the political offenders in the European jails were many: yet none of them was given the outrageous sentences that we meted out to them in America: sentences of from three to twenty years for merely speaking against the war. Poland and Russia in recent years have worsted us even in these

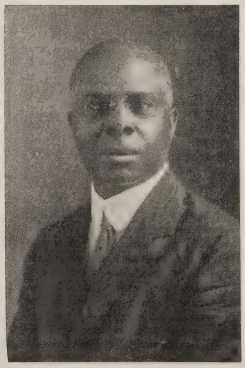
(*Continued on page* 314)

THE AFRAMERICAN ACADEMY



PLUMMER BERNARD YOUNG

Editor of the best looking Negro newspaper, The Norfolk Journal and Guide, P. B. Young was born in Littleton, N. C., July 27, 1884, and is a graduate of St. Augustine's College, Raleigh, N. C. In 1911 he purchased for $3,000 the "one-man" printing plant of the "Lodge Journal and Guide." He changed the name of this paper to the "Norfolk Journal and Guide" and divorced it entirely from fraternal connections. From a four-page sheet with 600 circulation, it has grown to a fourteen-page eight-column newspaper, with a circulation in Norfolk of 15,500, with equipment and real estate worth $75,000, with a commercial printing department that does a $250,000 business annually, and with a staff of thirty persons. Mr. Young is also President of the Norfolk Negro Business League.

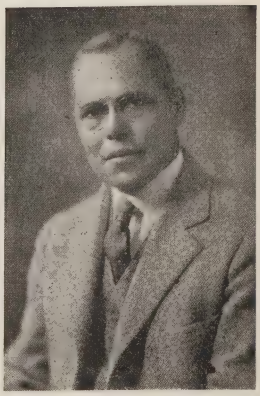


MONROE N. WORK

Editor of the Negro Year Book and Director of the Department of Records and Research of Tuskegee Institute, Mr. Work is a native of North Carolina. He received his early schooling in Kansas and is a Ph.B. and A.M., University of Chicago. Through his persistent and painstaking efforts he has built up a valuable reference department of authentic information on the Negro. This department is consulted by people and organizations from all parts of the United States and from all foreign countries. In addition to this research work he compiles annual statistics on lynching in the United States which are everywhere recognized as authoritative. The Negro Year Book is to be found in every library and reading room of any importance in the country, and it has unquestionably contributed much toward better racial understanding.

MAGGIE L. WALKER

The genius that presides over the destinies of the Independent Order of St. Luke, all Aframerica knows of Mrs. Walker. Her life and achievements should serve as an inspiration to every citizen, white and black. Born and raised in Richmond, Va., that city has been the scene of all her activities. As president of the St. Luke Bank and Trust Company, she has built up one of the most substantial financial institutions owned and controlled by Negroes, and as editor of St. Luke's "Herald" she is giving the country one of the very best fraternal organs. The I. O. of St. Luke has over 100,000 members, employs 150 field workers and 50 clerks in the home office. The St. Luke Bank has over 6,000 depositors and resources in excess of a half million dollars. She is very active in educational and political endeavors.



EMMETT J. SCOTT

For twenty-two years secretary to Booker T. Washington, Mr. Scott was born at Houston, Texas, February 13, 1873, and is a graduate of Wiley University, Marshall, Texas. He was a member of the American Commission to Liberia in 1909, Secretary of the International Conference on the Negro held in 1912. Served as Secretary of the National Negro Business League from its birth until 1922, was Special Assistant to the Secretary of War in 1917-18, and since July 1, 1919, he has served ably as Secretary-Treasurer of Howard University, Washington, D. C. He is the author of "Tuskegee and Its People," "The American Negro in the World War," "Negro Migration During the World War," and co-author of "Booker T. Washington, the Builder of a Civilization."

CARTER GOODWIN WOODSON

Founder of the Association for the Study of Negro Life and History, Editor of the Journal of Negro History, author of "The Education of the Negro Prior to 1861," "A Century of Negro Migration," "The History of the Negro Church," "The Negro in Our History," "Negro Orators and Their Orations," "Free Negro Heads of Families in the U. S. in 1830," "The Mind of the Negro Reflected in Letters During the Crisis—1800-1860," a product of Berea College, the University of Chicago, La Sarbonne and Harvard University—such is Carter G. Woodson, who was born of ex-slave parents near New Canton, Buckingham County, Virginia, on December 19, 1875. Dr. Woodson served in the Washington (D. C.) public school system for ten years, as Dean of the School of Liberal Arts of Howard University for one year, and for two years as Dean of the West Virginia Collegiate Institute.

Group Tactics

(*Continued from page* 309)

particularly distressed over such an event as the Aiken, S. C., outrage from the point of view of setting back progress toward racial understanding. I look upon this occurrence as sporadic. I know that there has been a steady decrease in lynchings considering the last 20 years as a basis.

3. Undoubtedly, if this ideal is realized, it will result in amalgamation and in the eventual disappearance of the Negro population. There is plenty of miscegnation at the present time, and some intermarriage. If there are no economic, industrial and social bars, there will be plenty of intermarriage. It must be borne in mind, however, that the gradual disappearance of the Negro population by merging into the general population implies also the eventual disappearance of a pure white population if any such thing ever existed.

4. Special assistance should be given the Negro today, since he is suffering from special handicaps. That is why I am working now as a professional social worker for the improvement of the living and working conditions of the Negro. When he has the same economic, political and social privileges as other races, I will feel no further justification for special efforts in his behalf.

5. I believe that all present branches of the human race have something to contribute to the general culture. I believe that this mutual acculturation can be best accomplished by amalgamation of the various racial groups and conversely I believe that it is hindered and delayed by the preservation of racial and national boundaries.

6. Covered in answer to Question 5.

7. Covered in answer to Question 5.

8. Covered in answers of the above questions.

Forrester B. Washington,
Director, Atlanta School of Social Work

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1. The development of the Negro racial consciousness, for the most part a definite group psychology, stressing and laudation of things Negro, is capable of coexisting in harmony with the ideals of Americanism as expressed in the struggle of the Aframericans for social and industrial equality with all other citizens. When given a chance to put into execution their abilities to work and sponsor any activities along social or industrial lines their success is always equal to their white neighbor.

2. We dare not say how soon the ideal of equal rights and privileges will come into reality because a little misunderstanding will and sometimes does prevent an almost perfected plan.

3. When this ideal is realized it will not result in the disappearance of the race through amalgamation, but will tend to make the Negro more conscious of himself and his kind, working harder to develop the best that is in him.

4. I do not believe that the struggle for the attainment of full citizenship rights and privileges, including industrial equality, is to result in the disappearance of the Negro through amalgamation. I feel that there is nothing futile or confusing about the present effort to instill and develop a racial consciousness. It should be encouraged from day to day by everyone.

5. Complete amalgamation of whites and blacks is not necessary to a solution of our problem. When enough of us as a body attempting to represent the best of our race ask and insist that things be given, then and only then will a harmonious relationship be reached.

6. Yes, I desire to see the Aframerican group maintain its identity and the trend of or towards amalgamation cease. I feel that we should be one hundred per cent of whatever we represent or nothing.

7. A minority group like the Aframerican maintaining its separate identity and group consciousness can obtain industrial equality, not by bowing, scraping, nor by attempt of force, but by sending a representative committee along all lines to ask for what the race wants and prove their ability to meet the requirements. The social side or standards would or will be higher and those in the minority group will only hope to mix with the highest and best of their group.

8. I do not believe in segregation by law. I feel that every man should be given the power to execute his rights in selecting his place of abode and have the same accommodations accorded to any other people. It is unfair for any man to pay first class prices and get second class service. This does not mean in transportation alone but in everything that tends to separate because of color.

(MISS) LUEDA MEADOWS,
Librarian, Tulsa, Okla.

Chicago "Surrender"

(*Continued from page* 304)

ago and got him a circulation, ought to be happy and glad about. Not on your life, Brother Abbott. You are really a bigger joke than you look like.

You say, "let the Pullman Company be fair and let all of its employees advance according to their ability." Your gullibility would be refreshing were it not so tragic. Such is the reason for the Negroes' weakness today. Some of their leaders will believe anything a white man tells them. Who in the name of commonsense believes the Pullman Company will advance a porter according to his ability? Not even the stool-pigeons believe this "moonshine." It's to laugh. The Company chuckles up its sleeve at such ravings of a big, fat, stupid, lucky Negro "iditor." Poor old Abbott, pitiful Pullman puppet! Probably his heart is right, but his head is wrong.

Continues the "Surrender," "We have always been for justice in American industries." Is that so? No one would even know it unless you said it. "It does not, however, feel that the points desired can be gained through antagonistic methods." Whatever that is. How much did Abbott get for this dumb crack. Think of a black man helping a group of rich white men to rob the very black men who made him what he is today!

"The Pullman Company is not merely a local concern, but one in which the entire nation is interested. The nation which supports it depends upon it for the best service that it can afford," says the "Surrender." True, that's just why the Company has no right, in law or morals, to pay its porters who supply the service it sells, a starvation wage. The Company bought thousands of "Surrenders" *to give, not sell*, the porters. The Company loves to have the porters read Negro papers, that is, those papers that oppose organization. The Company never gave porters any papers before the birth of the Brotherhood of Sleeping Car Porters. That's funny, isn't it?

Now listen to this: "The *Defender* suggests that the Pullman Company even reinstate those who left the Company during the dispute and who now seek reinstatement. . . ."

This is an indictment of the Company. The "Surrender" admits that the Company fired porters for exercising their moral right to join a union of which the Company says it permits in its own Plan. But, of course, what it says in its Plan means nothing. It's for the public's consumption and the porters' deception.

If porters discharged ought to be reinstated, it shows plainly that there was no just cause for their ever having been discharged. If there was a just cause why porters were discharged, then they ought

Wonderful Ethiopians of the Famous Cushite Empire

THE MOST THRILLING STORY OF THE AGES

By Drusilla Dunjee Houston

Educator, Author, Journalist

Claude A. Barnett, Director, Associated Negro Press: "We feel prouder of our heritage as Negroes since we read the things you have discovered."

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Book Bits

(*Continued from page* 311)

cruelties and horrors visited on their political offenders. Read this pamphlet and you will see what the Polish Government is doing in this respect. Yes; the Poles are progressing—but it is a creeping progress backward. After what they have suffered you would think they would be kinder and more humane to the weak and the defenseless, but they are actually more cruel, beastly, and inhumane.

Sex In Literature

(*Continued from page* 303)

sex is once more swinging back into its old orbit of freedom characteristic of the time of the feudal aristocracy. He marks this release in the musical comedy and its social expression in the statistics from the social surveys of Judge Lindsey. To these the writer might add the modern dance halls and cabarets famous for their "mess 'n 'round." He also shows how the "upper tiers" of the bourgeoisie are pharaohs who know not Joseph—their early class forbears, and have become one with the feudal aristocracy in their social lives and loves. On Pp. 273-274, the picture is drawn: "In sex life the bourgeois rigidities have broken into barren rhetoric. The upper tiers of the bourgeoisie, the plutocracy of our day, wallowing in wealth that is unearned and that multiplies without a turn of the wrist, has forsaken the old virtues for the older vices. The moral pollution of the upper hundreds has become a social axiom and a newspaper classic. The basis of this change in life mores of the upper bourgeoisie, a change which periodicals parade, novels illustrate and courts prove, is to be explained in terms of simple economics. The bourgeoisie of the eighteenth and nineteenth centuries was an industrious class, participating in the actual work which made its wealth. Its economic virtues, as we have shown, derived their force from the exigencies of its life. Today the upper bourgeoisie is a comparatively leisure class, living upon unearned income and participating little if at all in the labor of production. The actual work, once done by the owners themselves, is now achieved by superintendents, managers, foremen and efficiency experts. The upper bourgeoisie can now winter in Florida and summer in Maine while its wealth is squared in the mills of South Carolina or the mines of Mexico. As a result, the economic virtues of the older morality are remembered as a Sunday tradition but unpracticed as a week day performance. In short, this group can afford to be immoral, as immorality is conceived according to bourgeois standards. So we have in our society divorce dramas which transform the life of the upper bourgeoisie into a spectacular stage of newspaper comedy. It is the petty bourgeoisie, still suffering from economic uncertainty and beguiled by the illusion of suppressed desires, who keeps the old bourgeois morals alive with weakening but still aggressive vigor and indignation."

A word or two about the author and what "they" will think and say. Mr. Calverton is a literary critic of the first order. He is a clear, cogent, fundamental thinker, a logician to a fault, as caustic a writer as Karl Marx, Nickolai Lenin or Lester Ward. He is not a third rate jockey of the pen, but a first rate writer of real literary worth.

It is to be expected that the moralists, prostitutes, largely, of the prevailing economic order, will bare their breasts to Mr. Calverton. Vitriolic vituperation will view with a conceited contempt to strike down this philosopher of the new society—"the world tomorrow." Some may even speak of his work as that of a supremely sophisticated youngster whose conceit has led him to take much trouble to rationalize youth's sowing of wild oats. Others, more belligerent, will perhaps, dub him a moral buzzard who has spread a lot of carrion under our nostrils. Then again, others may treat it with silent contempt. But the fact remains that they have been challenged by a social scientist of genuine authority, a man acquainted with as many of the facts as are necessary for anyone to speak. Mr. Calverton must be met on the carpet, not dismissed with contumely. Sex Expression in Literature is not a mere momentary flare from the flashing wit of a foolish fanatic.

It cannot but be refreshing, therefore, in these days of reaction to stumble upon a man who shows a complete ability to think out of and beyond the *status quo*. Besides manifesting ability, Mr. Calverton is courageous; for, whereas, there are many "hole and corner" advocates of changes of one sort or another, some of whom being mentally grown up enough to list the economic, yet reacting to the ethics of the very economic order which they wish to change, will sulk into their tents, since they are too re-spect-a-ble to have anything to do with a change in morals.

Although the review has come to an end its momentum swept the writer on at such a pace that he finds himself quite unable to put on his emergency brakes, so by the by he continues, knowing full well that by "tacking on" he is likely to get himself into all sorts of difficulties, literary and otherwise. That sex is being released from its puritanic thralldom few will deny. The dress of woman is but one expression of this revolt against prudery. Yesterday for a woman to have shown her ankles we would have thought her bold, today if she hides her knees we think her old.

This going up of skirts, this time not in prices, in a sub-title of a recent movie was in substance at least quite piquantly put: all the ladies now have "Missouri legs—the kind that must be shown." As one ponders this release one might well ask what will be the attitude of the proletariat toward sex "in a changing world?" Will it grow righteously indignant and still continue to embrace the old bourgeois sex mores or will it quicken the change? For it to affect a slavish subscription to the old can hardly be declared anything short of asinine since the very nature of the capitalist system with its insufferable economic existence of the proletariat has already disintegrated the proletarian family. Its supposed existence is a social fiction only, not an established fact. Thus, wrote Marx and Engels: "Our bourgeois, not content with having the wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the greatest pleasure in seducing each other's wives." The great portion of the unions when formed nearly always founder upon the rocks of economy, although irritated by the interplay of reproductive forces, which, when analyzed, are found to be at bottom economic.

Furthermore, who has estimated the great amount of social castration, in a society which vehemently condemns pre-nuptial sex relations, for those gentlemen of the proletariat, whose superior intellectual training having lifted their standards of living, who much too frequently find even re-spect-a-ble bourgeois marriage quite beyond their economic reaches? A great majority of such gentlemen, therefore, remembering how all of the pretty little phrases and cant about decency and virtue have been a source of scarce anything save pain and misery, will more and more, consequent upon the change in the sex mores of society, come to regard them as hollow mockery to be met with a sneer or dismissed with a smile.

The Negro, when projected upon the background of bourgeois economics and ethics, if found clinging to the old moral norms, one might well ask, what, pray, has he to be puritanical about? What has he of his own "to secure and to fortify" by this rigid aping of bourgeois tactics? What great property-possessions has he to hand down to posterity which pre-suppose a strict, inviolable monogamic family existence? Is it his family that he wishes to preserve? No. Surely it cannot be this; for his family has already been dissolved. Too often is it true that the black man's wife is the bourgeois white man's whore. This deep and demi-monde traffic of white men in the wives and daughters of black men, due to the economic fetters by which black men are bound, so far from failing to exist as some, perhaps, may angrily contend, quite in keeping with the monopolistic trend of modern society sometimes assumes big proportions, amounting virtually to a big business. His silly spouses, totally ignorant of or indifferent to his economic plight, the while chuckling giddily in their sleeves in what is sometimes termed "putting something over" on their economically emasculated mates. No wonder Dr. W. E. B. DuBois was forced to declare some years ago that what America wants in the Negro is "servants, fools, monkeys, dogs and whores." Sober consideration of all of the facts compels one to confess that too often

is it true that America gets what she wants. Hence it is hit upon that the shameful exploitation of the Negro in America has an erotic as well as an economic basis. At the same time the white bourgeoisie has reared almost unscalable barriers between his class and even race women and his black brother which amount to a virtual nation-wide system of racial castration. Thus, then, it is clearly seen that the proletariat in general and the Negro in particular have nothing to lose by a subscription to the new sex mores as they will work themselves out "in a changing world."

The Rand School

(*Continued from page* 297)

trained in such institutions as the Rand School are needed in the labor movement now more than at any previous period. American Imperialism has practically reached its maximum point of development. Nicaragua, Hayti, the Philippines, the Virgin Islands, Honduras and the other small republics to the South indicate this fact. These once independent nations and peoples are, to all intents and purposes, today but diadems in American's Imperial Crown. Their natural resources and their labor power form a part of the loot found in "our pond" and made holy by the Monroe Doctrine.

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Through life in the rut of a daily grind;
Who follows a pathway left by those
Who carved a way where he trails behind;
The man who dreams of success afar,
But fears the odds in the reckless game
Of hitching his hand-barrow to a star
And taking a chance on a wider fame.

Take a chance! It will make you or break you;
Take a chance! Face it out with a smile.
And though to defeat it may take you,
You'll find that the gamble's worth while.
You can't know your strength till you try it.
In a fight with malign circumstance.
You won't reach the top, or come nigh it.
Till you heed that refrain—take a chance!

Take a chance! Mistress Fortune is fickle,
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Do your darndest—and never say die!
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If your blood has one drop of romance;
The game's worth just what you put in it;
Make it big just by taking a chance!
—*Ted Olson, in Forbes Magazine (N. Y.)*

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